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ON THE WASTE AND MISAPPLICATION OF MIND.

THE character of man and the state of the world as they now are, contrasted with what they might have been, if the perverting and destroying influence of sin had never been felt, is a painful subject of contemplation. We are prevented, however, from measuring this contrast with any good degree of accuracy, by the low standard of human excellence and human enjoyment, which we must have adopted from what we find within us and around us. What can a man, who, in all that he has read, or seen, or felt, has been familiar with intellect neglected, debased, or trammelled; with passions perverted or infuriated; and with conduct, which, having its origin in covetousness or pride, has terminated in jealousy and bloodshed among nations, and in fraud, strife, and base indulgences among individuals—know respecting that state of human character and society, which would have been the result of having every mind cultivated to the greatest possible extent, and of having every heart animated by the precept, Do good to all men as you have opportunity? The savage cannot understand the advantages of civilization. The devotee of pleasure cannot know the enjoyments of sober, active life. Nor can we form any adequate conception of a state of man and of society so un-

like any model which has met our observation.

Yet, by looking at the character which individuals of mankind have sustained, we may see that it has been very different from what it might have been, if their minds had been properly directed, properly cultivated, and properly employed.

From the earliest ages, we know that a vast tide of mind has been poured in upon this world. Some being who might have stood by, and looked on its scenes as a spectator, would have seen a multitude of generations making their entrance and exit; coming from the land of silence, acting a hurried part on this narrow stage, and then passing out of view to give place to their successors. To such a spectator, these entering, passing, retiring generations would seem like a river, every rod of whose rapid stream represented an age of men; all of whom were capable of becoming thinking and active beings, of contributing much to the welfare of their race, of brightly reflecting the image of their Creator here, and of becoming more intelligent, more happy, and more godlike in the future world. My questions with respect to this incalculable amount of mind are, How has it been cultivated? What use has been made of it? What good has it done?

No one, after a moment's reflection, can forbear to answer, that altogether the larger portion of it has not been cultivated at all; that there

has been an absolute waste of mind—of that which is the noblest work of God. But we may be sure that the beneficent Father of the spirits of men has not been so prodigal of intelligence, as to create minds to be neglected or squandered away. He designed that the minds to which he has given existence, should be cultivated, made the most of, and profitably employed. The world has need of the most powerful and best directed action, of which all the minds in it are capable; and our world is what it is, because it has been defrauded of that intellect to the vigorous exercise of which it had a rightful claim. While we have systems of economy, teaching us how to render a given amount of capital, employed in agriculture, or manufactures, or commerce, most productive, why should there not be some science in respect to the mind, teaching us how it may be most advantageously cultivated, enlarged, and rendered most productive?

It may be well to look at some of the causes of that waste of mind which has been going on in the world during all past ages.

The first cause which I shall mention is *the influence exerted by bad systems of human government.*

The few, who by the weakness and ignorance of the many, and by their own ambition and superior shrewdness, have acquired the rank of rulers, do not seem to have had a thought that the ignorant and submissive mass placed under their control were intellectual and moral beings, or that their excellence and glory consisted in the cultivation of their intellect and moral feeling, and exercising them about proper objects. They seem to have regarded men as a mysterious sort of commodity, committed to them, which in its phenomena perplexed them exceedingly. There was a body before them, which was put into motion by strong animal passions, and could not be very easily

controlled. Then there was, out of sight, the moving power of this machine, exhibiting phenomena still more perplexing. They who by some means had the management of this mysterious, unwieldy people, with whom they felt no sympathy, to whom they owed no duties, and whom they regarded as a sort of property made for them, committed to them, and to be used for their aggrandizement, seem never to have conjectured that man was designed by his Creator—if he had any Creator—for any other purpose than to fight their battles and bear their burdens. They never thought that anything could be made of him. They did not wish to make anything of him. They used him for a purpose but little higher than that of a horse. To have cultivated him to any considerable degree—to have given him intelligence, will, conscience, independent moral action—would have spoiled him for their purpose. What could Nimrod, or Alexander, or Cæsar have done with an empire or an army of men with understanding and heart as much cultivated, and possessing as much of individual character, as was possessed by the fathers of New England?

Rulers have manifested an ignorance of the manner of managing men, and of the real use and object of their being, similar to that which Archimedes, it may be supposed, would have manifested, had a well constructed and powerful steam engine been placed at his disposal. He would have known neither what was the moving power of the machine, how it could be controlled, how it could be rendered most efficient, nor to what uses it could be most advantageously applied. By a series of experiments he might have learned that it would do something; but he would have applied it without skill or economy of force. That mass of human beings, which in an unbroken current has been passing over this world has, in a similar manner, been

put at the disposal of a few, by whom, instead of being cultivated, and turned to some good account, and trained for immortal life, their intellect and moral feeling have been utterly neglected.

Nor has it been owing to neglect merely, that the mass of the people in all nations, ancient and modern, if our own be excepted, have had no intellectual or moral cultivation. There has been an obvious design, and a successful adaptation of measures to bring about with certainty this specific result. The objects at which rulers have aimed have been ease, power, and self-aggrandizement; and as they have found it easier to maintain their superiority by depressing others, than by elevating themselves, they have been led to adopt a course founded on the principle, that the mass of the people were stupid, and were to be kept so. The intelligence, the responsibility, the power, and the honor, have all been possessed by the few. The mass of human beings, inactive, and as it were, dead around them, have been controlled almost in the same manner that the movements of a machine are controlled by the laborer, until nations made of one blood have been divided into nobles and plebeians; the former of whom no ignorance and no crimes could degrade; and the latter no genius and no virtue could elevate. No call was made on these for the exercise of any of the higher qualities of an intellectual and moral being. Every attempt to rise was frowned upon and put down as rebellion. There is rarely such a tendency in man to self-improvement, as will carry him forward to a high point of human excellence, in spite of the want of all means and all excitement to action. There will not be mental cultivation where there is not a field for exertion which demands and rewards it.

A similar ignorance of the nature of man, and a similar tendency to depress him may be seen in the

methods adopted to restrain and reform him. In order to accomplish this, rulers have not taken pains to enlighten the intellect, or to instil sound moral principles. They have endeavored to subdue and break down the human mind; not to elevate it, and qualify it to govern itself. They would make new statutes, annex severer penalties, institute a more vigilant police; but they seem to have been universally and irreclaimably ignorant of the power of moral causes, especially of knowledge and religion, to restrain men, to elevate and reform them, and almost to supersede the necessity of laws and penalties. Notwithstanding all the evidence furnished by history and observation, rulers have believed men too brutish to be governed in any other manner than by coercion; and whenever the proposal has been made to give a people instruction, or to instil religious principle, as an aid to government, it has been treated as visionary and utterly rejected.

What now has been the fact in regard to the nations of the world? If we go back to any of the nations of antiquity—to those which surpassed all their contemporaries as much as did Egypt and Babylon, what notion does history warrant us in forming of the intellectual state of the mass of the people? We think of them as growing up on the soil very much as do the vegetables around them; with no fostering care put forth to encourage and guide them; with no streams of knowledge winding their way to every hamlet, gratifying an eager curiosity, and furnishing nutriment for growing minds; with no eye to look out on the widely extended and varied scenes of the world; and no public spirit to feel an interest in the concerns of their fellow men. They grew up on the spot, obtained a hard earned subsistence for a few years, never roused from their stupidity, but to repel an invasion, to ravage a state, or to build a city, and they died on the spot, their life no benefit

to the world of men around them, and their death no loss.

We often read of the splendid achievements of ancient armies. But what notion are we warranted in forming of the multitudes of human beings congregated in these armies? They were brave, but their bravery was insensibility. They were powerful, but their power was mere brute force, having not many more marks of intelligence in it than were in the power of their battering engines. They accomplished the will of a more thinking leader, but their obedience was an almost instinctive recognition of a master. Think of the five millions whom Xerxes is said to have led into Greece. Five millions of human beings, made to think and act, and to take on themselves an individual responsibility, and at last to render an account for their thoughts and actions! But how many minds do you suppose there were in this moving nation, in which you could have found traces of intelligence much beyond common animal instinct and mere contrivance to exist? The proud and unhappy monarch looked over this vast assemblage, and with a sickening and gloomy sensibility wept to think that all the individuals of it would be dead in less than a hundred years. But what if they did die? What effect could their death have upon the world? They had done nothing for it. They were capable of doing nothing for it. Excepting that the physical strength of the empire would be somewhat diminished, the world would be no more affected by their death, than by the felling of so many trees in the forests of Scythia. They might have gone with the armies of locusts, and perished on the shores of the Levant, the existence and the movements of the one, as well as the other, having been known to the world only by the desolations that marked their progress.

The same might be said of the Crusaders, when, urged on by a few

misguided enthusiasts, they rolled from west to east a sea of animated beings—without thought, without calculation—put into motion by a blind frenzy. Not one in a thousand of all this multitude ever read in the Bible the history of that land which they aimed to deliver from the infidel, or had any apprehension of the real preciousness of that cross which appeared on their banners, and the thoughts of which so fired their souls.

We may trace the same modification of political institutions down to the present day, and find more or less of it in all the nations even of Europe. It was seen especially in the feudal system. We should think that system designed expressly to relieve the mass of the people of all individual responsibility, together with all necessity for mental exertion, so ingeniously was it adapted to this result, and so perfectly did it accomplish it.

Thus the world, instead of enjoying the fruits of the labors of millions of minds that have existed upon it, enlightened, strengthened, and guided by suitable cultivation, and spurred on to effort by a desire of knowledge, a feeling of responsibility, and a fair competition in the race for happiness and advancement, has been turned off with what it could derive from the feeble and ill directed labors of hundreds. This state of ignorance and mental inaction among the mass of the people may indeed have been, to some extent, the occasion, as well as the effect, of the character of the political institutions that have prevailed. It is certain that these have harmonized perfectly with it, and instead of exerting a vivifying and meliorating influence, have tended to deepen and perpetuate intellectual darkness.

But we see this waste of mind effected more directly, and with more fatal completeness, *by systems of personal servitude.*

Slavery, in one view of it, is tyranny carried out into detail. It is like

giving ubiquity to the tyrant, and making his presence and the irksomeness of his capricious authority felt directly in every dwelling. In another view of it, it is tyranny concentrated. It is gathering up that despotic power, which, when diffused over a nation, consumes the life and spirit of man, and pouring it upon a single estate, to do its work more thoroughly. We see it in the customs of antiquity, which permitted belligerent nations to enslave prisoners of war. But we see a process altogether more systematical carried on, and the result wrought out altogether more unmitigated and complete, in the system of African slavery. It has been computed that more than twenty-eight millions of human beings have been stolen from the continent of Africa, and reduced to servitude, since the slave trade was commenced; and considering the length of the period during which this slavery has existed, we may doubtless estimate the increase of the slaves in the house of their bondage at five times the number originally imported. We shall then have nearly one hundred and seventy millions of thinking and immortal minds which nations professedly Christian have, within the space of four centuries, virtually and directly devoted to ignorance and debasement. This they have done to a number of human beings equal to the whole present population of Europe. It is not to the purpose to say that the minds of these Africans are as much cultivated and as active in their state of slavery as they would have been in their state of savage freedom in Africa. By taking the control of them, we assume a responsibility, and we must compare their present intellectual and moral state, not with what it would have been, had they remained in the land of their fathers, but with what it might have been where they are, had suitable pains been taken with them.

Immortal minds, capable of inde-

finite expansion, have been taken, when they came from the hand of the Creator, and placed in circumstances where they could not expand, just as the infant body might be encased in some iron mould, so that when you should look for the size and vigor of manhood, you would be sickened by the sight of the puny infant of a month. Christian nations, by deliberately enacting laws for regulating this traffic and this servitude, have sanctioned this arrest of intellectual growth, this effacing of the image of the Creator from such a multitude of human beings. Their plan required them to do this, and they justify themselves in continuing to do it, because these human beings cannot otherwise be made the fit and quiet instruments of ministering to their wealth and pleasure. Our own nation has partaken largely in this work of blotting out the human intellect from the human form. In many portions of our country our citizens have gone systematically to the work, and have enacted laws having the certain effect, and for the express purpose of erasing from men the marks of humanity, and transforming them almost into brutes. This has been directly the business of some of our legislative assemblies. To accomplish it was, I had almost said, their avowed object;—an object never so directly aimed at, or prosecuted with so fatal success at any other period, as at this of the brightest gospel light, and of the most varied and active benevolence—or in any other country, as in one so free and so signally blessed of God as ours. It is a legislation that darkens the understanding and corrupts and hardens the heart—a legislation which virtually dooms men to hell.

It would seem as if God had permitted such an evil to exist, and grow to this appalling ripeness, under the influence of the Christian religion, at this age, and in this country, for the specific purpose of exhibiting to the world how the depraved heart of man,

under the best moral cultivation, and amidst the purest light, will develop itself in the most enormous blindness and iniquity; and, as I would fondly hope, for the purpose of showing to the universe of his creatures the excellency of the power of the gospel, in rectifying this perverseness, and in removing such an evil from the world.

Our own country has now within its bosom two millions of human beings thus legally unmanned. The British empire has nearly as many more, not to mention those held by nations where the gospel shines less clearly, and exerts less power. The amount of guilt thus accumulating before God is unspeakable. It were better that another deluge should overwhelm our land, leaving desolation from one end of it to the other, than to draw down on ourselves the wrath of the Most High, by voluntarily continuing to counteract him, in legally consigning over to littleness, inaction, and debasement, millions of minds which he made to expand and strengthen, and rise to glory, and honor, and immortality.

Wo for those who trample o'er a mind!

A deathless thing.—They know not what they do,
Or what they deal with! Man, perchance, may bind

The flower his steps have bruised; or light anew
The torch he quenches; or to music wind

Again the lyre-string, from his touch that flew:

But for the soul! Oh tremble, and beware

To lay rude hands upon God's mysteries there.

Another cause of this waste of mind is *the influence which has been exerted by religious systems, operating either naturally or by perversion.*

It is, indeed, a fact to be wondered at and lamented, that anything under the name of religion—a name that should suggest what is best adapted to purify the affections, guide and invigorate the faculties, and carry them forward to the fullest maturity—should have been made an instrument to corrupt and enfeeble the mind. Yet such is most obviously the truth. As soon as history commences, we find sufficient proofs of it. We know that among the Egyp-

tians, the priests, in league with the civil rulers, contrived to engross all the knowledge. They made religion an engine for acquiring and retaining civil power. But not knowing how it could be applied to enlighten and reform men, and thus become a proper and efficient instrument of government, they changed the character of it, perverted it from its proper use, and taking advantage of the proneness of the depraved heart to a servile superstition, they made religion, according as their purpose required, at one time a mere instrument of terror; and to compensate for this, they made it at another the occasion and the sanction of the grossest sensuality. Knowing that religion thus perverted could not bear the eye of scrutiny, they involved it in various mysteries; and, at last, to keep its real character out of public view, to inspire higher notions of their own superiority, and to prevent any portion of their knowledge, scanty as it was, from eluding their grasp, and being disseminated among the vulgar, they invented or adopted a language for their own peculiar use, which it was deemed a sacrilegious crime for any other class of the people to learn. These depositaries of knowledge, thus partitioned off from their fellow men, and locked in their citadel, looked out with a proud, unpitying survey on the ignorant and servile multitudes, controlling their movements and receiving their veneration.

A course very similar to this we know was pursued by the ancient Druids of Britain and Germany, and with similar results. Very similar, also, is the character of the existing religious systems of central and southern Asia. These last, perhaps, are more complicated, and more ingeniously adapted to produce the intended effect. A jealous watchfulness also is maintained lest their secrets should be exposed to the common people.

The points at which all systems of

paganism have failed to enlarge and purify the human mind, and have exerted an influence to debase and corrupt it, are very obvious. The heathen had no clear view of man as an intellectual and moral being; did not discriminate sufficiently between his animal and spiritual existence; had no distinct and firm belief in his immortality; were ignorant of what men were living for, or wherein his highest excellence and happiness consisted. They had no conception of an infinite, spiritual and holy Being, the Creator and universal Governor; no perfect and authoritative law, and no controlling sanctions; no feeling of responsibility and accountableness; no high standard of character; no perfect examples, among gods or men; no powerful motives: in short, paganism contains no soul-stirring truths—nothing to control the passions, to intellectualize the man, and be an antagonist power to his inherent proneness to sensuality. Its gods were weak, mean, and corrupt; its morals sanctioned or connived at the very worst of crimes. It is, and has been in all ages, a system made by corrupt men, to suit corrupt men. It was contrived at first, and has been enlarged, and modified, and interpreted by corrupt men since, so as best to countenance themselves in their wickedness and alienation from God. Indeed it is not to be wondered at that corrupt men, who undertook to make or modify a religion for themselves, should make one that would sanction, and not condemn, their own character and conduct. The water in the reservoir will not rise above the fountain. The fact is, depraved men need a fixed, distinct, authoritative revelation from a perfect God, embracing laws, sanctions, motives, examples, to keep them from sinking. To suppose that they will institute a perfectly holy moral government over themselves, or devise any adequate means for their own moral elevation, is as preposterous as to suppose that

a man can lift himself. Hence, with a few exceptions at different periods of the world, which may be accounted for by extraordinary local causes, of temporary duration, heathen nations, after paganism had become thoroughly established, have uniformly degenerated, their systems have become more absurd and polluting, their intellect more feeble, their character and habits more corrupt, until they absolutely run out. The political fabric, like a worn out and rotten garment, could no longer sustain itself, and it fell to pieces. The Egyptians, the Babylonians, the Romans, and the Hindoos furnish illustrations perfectly in point. The inhabitants of the Sandwich and South Sea Islands were on the rapid march to extinction, when Christianity interposed to arrest their progress. Who would now think of looking to heathen nations for any great effort of intellect; any enlarged and comprehensive views in science, morals, or politics; any enterprise or valuable improvement in agriculture or the arts; or any specimens of purity or general excellence of character?

In estimating the influence of Paganism in destroying the human mind, we may simplify the matter very much, by striking off at the outset, with a few inconsiderable exceptions, the whole female part of the population, who, supposed to be destitute of souls, and designed only to minister to the ease and pleasure of the other sex, have had their minds kept in a state of waste and barrenness. If we begin with the lowest of the remaining half, and proceed upward, how little shall we find of what the human mind is capable of becoming. How immeasurable the difference, as to the amount of thought and intellectual power, to say nothing of moral principle and feeling, between a horde of Tartars and the Puritan emigrants; or between the inhabitants of a Hottentot kraal and of a New England village.

In respect to the effect which the

Jewish religion, the first written revelation which God gave to men, had in calling the human mind into action, little need be said. We know that the true character and object of the system were, by the mass of the people, and at most periods of their history, lamentably misapprehended. As it practically existed among them, it had nothing diffusive in it. The people generally regarded its services as a mere form, and took little interest in them, except so far as they supposed them to be indicative of the special favor with which Jehovah honored their nation. Thus a proud and selfish spirit was generated and fostered. The miserably low conceptions which they formed of the Being whom they professedly worshipped may be understood by observing how easily an idolatrous king carried almost the whole nation with him over to idolatry. As their ritual and the revelations contained in their sacred books were generally regarded, there was little in the system adapted to elevate and expand the mind. The religious orders, especially during the latter periods of their history, pretended to peculiar sanctity, and arrogated to themselves all the honors and privileges, and took no pains to diffuse knowledge among the common people, whom they treated with great contempt. The whole nation manifested a surprising degree of stupidity respecting the character and offices of the Messiah, and at last perished with a strange infatuation. We know that, in fact, the system contributed little to enlighten the mass of the people.

The system of religion which is the purest and best adapted to expand and elevate the mind is the Christian; and from the spiritual nature of the objects it reveals, and its addressing itself to every individual, giving him something to do, and imposing on him a separate responsibility, we should suppose it would be least liable to perversion. This is undoubtedly the fact; and therefore

peculiar ingenuity has been displayed in moulding the various parts of this religion into a system which might hold the human mind in a state of inactivity or deep delusion. A philosophical writer has remarked that, "to keep men's minds in perfect stupidity on certain subjects, and to keep as many empty spaces in them as possible, in order to be able to fill them up at pleasure, and the more conveniently to instil superstition into them, is the fundamental maxim of the Catholic religion." Accordingly we find that the religious orders gathered nearly all the books from the hands of the people and deposited them in monasteries or libraries under their own control. The schools of learning were filled almost exclusively with those who were designed for the church, and instructed and managed by those interested in keeping up its influence. In order that their perversion of the Christian religion and their introduction of vain ceremonies might not be detected, they took away the Bible, and made it a crime for the common people to read it. They caused the services of religion to be performed in a language utterly unknown to ninety-nine in a hundred of all those on whom religion ought to operate.

After the invention of printing, and when the means of spreading knowledge had become more abundant and effectual, the religious orders were obliged to watch and restrain the progressive spirit of the community with peculiar vigilance. To keep men from inquiring and judging for themselves, a task which they before found comparatively easy, they now found to be peculiarly difficult. But they showed an ingenuity adequate to the emergency; and by establishing the inquisition and a system of espionage, with a severity of punishment commensurate with men's love of knowledge and independence, they made the withering influence of their power felt through the whole Catholic community. They

checked the first risings of mental activity. As far as possible they threw their chains on the press in its infancy ; and on one occasion, by a single decree, branded as heresy all that might issue from sixty-two presses ; and in anticipation, excommunicated all who should be presumptuous enough to read such works. They imprisoned the philosopher who attempted to enlarge the boundaries of science ; burned at the stake those who dared to entertain or promulgate a new opinion in science or religion ; and, in short, adopted every possible device to keep men from thinking and knowing. The consequence has been, as all history and existing facts testify, that there never has been a papal community, where the mass of the people, feeling themselves excused from all thought and responsibility, have not been sunk in the profoundest ignorance, the victims of bigotry, superstition, and credulity. To make it a part of such a system, whose foundation is blind faith and blind obedience, to enlighten the people, to raise them to a thinking, active, separate responsibility, would be to make it light the fire of its own funeral pile. Whenever knowledge has entered such a community, it has led to the breaking up of the papal system, or to such a modification as was consistent with a concealed but real infidelity. The truth is, that the Papal religion possesses no redeeming spirit. It admits of no reformation. It must be renounced and overthrown, and that, too, not by instruments of its own creation. The characters of Wickliffe and Luther were no more the product of Romanism, than that of Moses was the product of Egyptian idolatry, or Hebrew vassalage. The Christian reformers, as much as the Hebrew lawgiver, were specially raised up and qualified for their work.

It cannot be necessary even to say that Mohammedanism has done nothing to improve those who have been subjected to its influence. While it

has left the intellect wholly uncultivated, and even introduced institutions and customs altogether inconsistent with the quiet pursuit of knowledge, and with free inquiry, it has openly fostered the fiercest and vilest passions, and contributed more, perhaps, than any other religious system, to make men sensual and cruel.

Thus the human mind has been undervalued and arrested in its growth, and used by men in power merely as an instrument of accomplishing their selfish purposes. Thus has the world been defrauded of almost all the intellectual energy which has been bestowed on our race ; for that small portion which has been brought into healthful exercise is really so small, when compared to the whole which God has given to the generations of men, that it may be omitted in the calculation. If, instead of the hundreds of minds which have been brought into action, there had been as many millions, who can say what the result would have been in inventions to facilitate labor and promote the convenience of man, and in the progress of the arts and sciences, and of civilization and government ; or how many ages since, the world would have reached and passed its present stage of advancement ?

The economy of the world has been such, that, not only has the great mass of mind which has been given to our race been left to dwindle without enlargement or activity, but most of that small part which has been cultivated has been misapplied.

We know that in each age of the world, men possessed of the greatest genius and energy of character, and favored with all the means of intellectual culture which were allowed to their generation ; and who, by the admiration which their powers excited, might have accomplished an incalculable amount of good, have yet been the scourges of mankind. It would be an interesting, though gloomy and mortifying task, were it

practicable, to ascertain how large a part of all the intellectual power which has been put forth by men has been spent to no purpose, or in doing mischief. Some things, which help us in such an inquiry we know, and it may be worth while to look at them.

From the almost earliest ages of the world, *war* has been the great business of man. Men have been trained for it. Genius has been allured into it, and has here made the brightest displays of itself. This work of human butchery has associated with itself the names valor, magnanimity and patriotism; and thus adorned, has presented itself to men as the most splendid object of contemplation within the grasp of human thought, the amplest field for noble achievement, and the surest path to glory. Now what have genius, and enterprise, and energy done, when put forth in this direction? What have they done? Go to Troy, to Babylon, to Tyre—they can tell. Ask the countries devastated, the inhabitants plundered, maimed, broken hearted—they can tell. Go to the battle grounds of modern Europe, and ask the earth which slowly drank the blood, and reluctantly covered the bones of the slain, and learn there what they have done.

But not only have these minds, powerful and highly cultivated as they were, been themselves lost to the world by the wrong direction which has been given them, but they have exerted a baleful control over innumerable other minds, and given to them a similar direction. All those heroes of ancient and modern times, whose names have been so often mentioned that it is an offence against taste to repeat them, were only master builders in schemes of mischief, and controlled, and furnished employment for, their nation, or perhaps, for their own and succeeding ages. Look at the last and most ambitious of them all. What did Europe do for the last fifteen years of his reign,

but labor to forward or to frustrate his purposes? Yes, that one man furnished fifteen years' employment to nearly all the disposable force of Europe; and the whole work was the destruction of human life and happiness.

The capacious and cultivated minds of men have been turned in another direction, and to no better account. To say nothing of all those literary productions whose tendency, whatever may have been the design of their author, has been to corrupt society and ruin the souls of men, we may be astonished to think how much talent and effort has been employed with no higher aim than merely to *amuse* mankind. What a prostitution of intellect—what madness—to lay all the power of thought and fancy under contribution to amuse a world of dying sinners like us! It is as if the poet, and the actor, and the musician, on the day of Sodom's overthrow, had combined their efforts to dispel anxiety and make the guilty inhabitants merry, when the fires of heaven were gleaming in at their windows.

How many more men of cultivated minds, owing to their rank, or their wealth, have felt themselves too elevated to make effort, even in doing good, and have, therefore, like some splendid piece of furniture, designed for ornament rather than for use, been laid by, never to contribute anything to the welfare of their race.

I might proceed to almost any extent in enumerating classes of men whose intellectual power has either done no good, or that which they have accomplished has been wholly incidental, converted to good by an overruling Providence, and not so designed by the actors. And then I might enumerate many other classes of men who have accomplished only a small part of the good of which they were capable, had they made all possible effort to acquire intellectual power, and to exert it to the best advantage. And then I might sup-

pose, for the sake of illustration, that all the schemes of ambition and cruelty and intrigue were blotted from the page of history; and that against the names of the splendid and guilty actors, whom the world for ages has wondered at, there were written achievements of Christian benevolence equally grand and characteristic; and then ask what a change would there be, in the scenes which the world has beheld transacted, and what a difference in the results! Alexander should have won victories in Persia, more splendid than those of Granicus and Arbela; he should have wandered over India like Buchanan, and wept for another world to bring under the dominion of the Saviour; and returning to Babylon, should have died like Martyn, the victim of Christian zeal. Cæsar should have made Gaul and Britain obedient to the faith, and crossing the Rubicon with his apostolic legions, and making the Romans freemen of the Lord, should have been the forerunner of Paul, and done half his work. Charlemagne should have been a Luther. Charles of Sweden should have been a Howard; and flying from the Baltic to the Euxine, like an angel of mercy, should have fallen while on some errand of love, and numbering his days by the good deeds he had done, should have died like Mills in an old age of charity. Voltaire should have written Christian tracts. Rousseau should have been a Fenelon. Hume should have unravelled the intricacies of theology, and defended, like Edwards, the faith once delivered to the saints.

Governments, too, as well as individuals, should have changed their character and purposes; and instead of that testy humor and jealous rivalry, which they have cherished, and inspired into their subjects, they should have learnt to "love one another with pure hearts fervently." Instead of expending much to gain little, and going in senseless and hazardous chase after honor and power,

and contending most tenaciously and most profligately for their imagined rights, they should have felt their relationship to God and to one another; they should have said, "Oh come, let us worship and bow down, let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture, and the sheep of his care."

To prevent all this destruction or prodigal waste of mind, and to bring the whole amount of intellectual and moral power belonging to our race to its most vigorous and best directed action, different classes of men propose different measures. The one talk of the progressive energies of the human mind; of the resistless march of knowledge and improvement; and predict the ultimate perfection of the human character, and of human society, as the effect of free inquiry and the knowledge of an infidel philosophy. They accuse religion of cramping the intellect and perverting the noblest affections; and they scorn its professors as visionaries, entertaining the most delusive expectations.

There can be no doubt that the extent to which infidel writers have, in many instances, urged literature and philosophy, with their laborious researches and valuable discoveries, has contributed much to increase the activity of the human mind, to enlarge the boundaries of knowledge, and to benefit society. These are what the gleanings and filtrating spirit of Christianity appropriates to her own use. But facts show that their efforts alone are not only inadequate to meliorate the character and condition of man, but that, wherever there has been a fair experiment, they have had a directly opposite tendency.

To allude to revolutionary France, is to make a very trite allusion; but such a fair experiment is a rare thing; and so is such a decisive issue. God in mercy does not often

make this world such a theatre of retribution as he made it thirty years ago. Let us not desire him to repeat that scene, but be content for instruction and warning to make so trite an allusion. This I say was a fair experiment of what the efforts of unmodified infidelity can do for man. The issue was most decisive. And what was it? All that is perfidious and unrighteous and cruel in ambition; all that is frightful in tyranny and anarchy; all that is base and disgusting in licentiousness; and all that is blasphemous and shocking in impiety, met together at that era in France. The nations stood round, and with a sort of fearful shrinking looked on that devoted country as the valley of slaughter. It seemed for a time to be the very mouth of hell, which alternately emitted and engulphed again the foulest spirits that the world ever saw.

Nor was this direful issue the effect of accident, or of some momentary and prodigious excitement of human passions, which could be traced to no visible preceding cause. The cause was simple. It was obvious through the whole course of its operation. Nearly all the piety of the kingdom had been expelled with the Huguenots; the whole religious system had come into contempt; infidel tracts had been circulated and read and understood, not only by the intelligent and restless classes of the community, but also by the peasant and the groom. The whole political body had in this manner been infected to its extremest members. It would seem to have been the design of God to permit this experiment to be made, with the fewest possible counteracting circumstances, so as to produce in the mind of the Christian, the philanthropist, and of the philosopher even, the fullest conviction, that their hopes of bringing the powers of man into their highest and best directed action, of reforming or even preserving mankind, must rest on something else than any system

of rules or motives which human wisdom has devised; and to make the infidel himself feel that society does not advance because he lives and writes, but in spite of his living and writing; and that his efforts, left to operate alone on the world, would ruin it. The truth is that infidelity brings no testimonials. The nation or tribe cannot be named, that has been enlightened or improved by it; and whoever expects a favorable result from the experiment, must expect it on the ground of her arrogant but unsupported assertion. He must expect it against the evidence of past facts; and against theory too: for the very uncertainty and incompleteness of infidel systems—their darkness respecting the character and will of God and the retributions of a future state, and their want of authority render them utterly defective in power of motive, either to incite or restrain.

The other class of men to whom I alluded, have looked to the dissemination of pure Christianity as the only adequate means of raising men from their degradation—of calling all the powers of intellect and moral feeling into healthful action, and directing them in their proper channels. This class of men have reasons for thus judging. They see in the history of the world, that Christianity has been the only thing which has taken the lead in reforming men. Other causes may have contributed to carry on the reformation which religion had begun; but none of them have had boldness or energy to begin. So far are they from it, that they are constantly giving ground before the evil passions of men, and are wholly unable to keep up a standard of morals, and to prevent its fluctuation. Individual enthusiasm in the pursuit of science, foreign dangers, or great national enterprises may hold society together for a time, and give it a pleasing and flourishing aspect; but its internal energies, assisted by all that philosophy can fur-

nish, are not able to maintain successfully the struggle with the causes of deterioration existing in the human character. India and Egypt, Greece and Rome are proofs of this position. They are not now what they once were. Certain causes, operating in combination, gave them for a while an artificial health; but disease was in them, and there was nothing there to eradicate it. They soon grew sickly; decayed gradually; sometimes imperceptibly; and at last died.

In the two ancient republics, so famous for the literary legacies which they have bequeathed to us, there were indeed many splendid instances of intellectual cultivation; but in these very minds, which shine upon us from antiquity like stars from the distant and dusky horizon, there was no desire, and no benevolent principle to inspire the desire, to send knowledge down through all the ranks of society. Did Pericles, or Cicero, or the Antonines ever invent a system of free schools? And what amount of argument may it be supposed would have been necessary to convince them that the common people had minds worthy of cultivation? or that any system of general instruction was practicable or useful? It is perfectly safe to say in the most unqualified manner, that the mass of mind in a nation has never been so called into action as to constitute an enlightened community, where the Christian religion did not prevail.

This proposition asserts just what we might be prepared to expect, in view of the truths which pure Christianity brings to bear on man. It is itself knowledge, and that of the most awakening and ennobling kind. It presents objects and considerations which it requires the greatest effort to apprehend, and which are of immediate personal concern, and excite the deepest personal interest. It places before man an infinite God, creating and governing the world, self-existent, almighty, omniscient, abhorring sin, requiring of him su-

preme and constant love, uninterrupted obedience, the highest service of the whole soul and the whole body. It tells him of his own character, condition, and destiny; of the retributions of eternity, and the part he must share in them. It imposes a great work upon him, lays him under a solemn responsibility, and is continually urging him on to make the most of himself, of his time and his faculties. It teaches him that to his own master he standeth or falleth; and that he must learn the truth himself, form his opinions himself, and himself abide the consequences of his own errors and misconduct. The Protestant feels that he has much more at stake than the Papist or the Pagan; and will, therefore, think more, know more, and have more character.

The spirit of Christianity is a spirit of benevolence. It places men in a new relation to each other, ties them by new cords, sets them to the performance of new duties. This benevolent spirit of Christianity is enterprising in devising schools and other means of instructing and benefiting mankind. It has a special regard for the ignorant, the debased, and the miserable—classes wholly neglected by heathens and Catholics—and seeks to enlighten and improve them. Almost every thing promotive of these ends, has been devised by men filled with the Christian spirit. Nearly all the free civil institutions, free schools, Sabbath schools, missionary societies, and other similar institutions, have been projected, and have struggled into successful operation, by the energy of Christian philanthropy alone, and amidst the opposition of the men of the world. After these devices have been successfully tried, men possessed of enlarged views, though not of the Christian temper, have been obliged, in order to maintain their character, to fall in with them; and having command of more means, have pushed them forward farther than their pro-

jectors expected ; and then they have claimed to themselves the honor of them. But it was the *Christian* who contrived them, and to him the honor is due. And to him the honor will be awarded, when the accounts of this world are balanced at the judgment day.

Pure Christianity, thus operating to produce a spirit of benevolent enterprise in society, to present new objects for consideration, and to put men under a new responsibility, has, wherever it has freely exerted its influence, been the means of calling a vast amount of dormant intellect into healthful action. We may see its effect among the Waldenses, and in all the Puritan sects which grew up between France and Italy, during the dark ages. It showed itself most manifestly in their characters, notwithstanding all the poverty and persecution they were made to undergo. One of their Catholic adversaries says, "It is truly remarkable that persons externally so savage and rude should have so much moral cultivation. They can all read and write. You can scarcely find a boy among them who cannot give you an intelligible account of the faith which they profess." This it seems was the fact, when not one half of the ecclesiastics of the Catholic church could either read or write. Another Catholic doctor who was sent as a spy among them, declared, on his return, "that he had understood more of the doctrines of salvation from the answers of the little children in their catechism, than from all the disputations he had ever heard." We may indeed learn how much pure religion was doing to bring the minds of these persecuted sects into action, and how perfectly their religion was contrasted with the Catholic, from the *errors* with which the latter charged them. Among these errors were such as follow : "They hold that the Holy Scriptures are of the same efficacy in the vulgar tongue as in the Latin ; hence they communicate and admin-

ister the sacraments in the vulgar tongue." "They can say a great part of the Old and New Testaments by heart."

Nor was their knowledge limited wholly to matters of religion. The Bible makes men think, and think correctly, too, on all the important concerns of life. They had notions of civil and religious liberty good enough, and broad enough, to be the basis of any modern political code. They advocated such principles as these—"A man ought not to be delivered up to the officer of justice to be converted ;"—"The benefits of society belong alike to all the members of it." These notions they entertained in the tenth century, that midnight of the dark ages, and under Gregory VII., that prince of tyrants.

Christianity operated just so in Germany. When Luther fixed his thirty-five propositions respecting indulgences on the church at Wittemberg, it opened a new and wide field of thought and conversation, and the spirit of reform and investigation went on together. It also showed its character and tendency during the reformation in Scotland. The Catholic clergy placed their whole dependence on the French troops, and took no pains to instruct the people. But the Protestant clergy were busy in disseminating knowledge and piety among all ranks, and when things came to their crisis, the effect was evident. It is not necessary now to compare the state of the Scots in the feudal times, which preceded the reformation, with what they became afterwards, and have eminently been ever since, or to make any extended remarks respecting the Huguenots of France, or the Protestant Swiss. All know that, as communities, they were the most enlightened, the most industrious, and the most attached to rational freedom, of any communities on the earth ; and all know that their character was owing to their religion, for almost every other cause was

against them. The effect of Christianity to call the mind into action, to elevate the character, and to give men power, is seen even more conspicuously, perhaps, in the reformers themselves. How immensely did it raise the apostles out of the common mass, in which, without this influence, they would have been sunk and unknown, and place them on an eminence, not merely as men holding peculiar opinions, but as men of intellectual strength and activity, of moral courage, and irresistible force of character, capable of confronting and confounding their mightiest adversaries. The truth is, that where Christianity takes firm hold of a man, it gives him an elevation and reach of thought, a feeling of responsibility, a seriousness and inflexibility of purpose, an energy of action, and a disregard of all minor consequences, which can be derived from no other source. How was it with Luther? He was the most powerful man of his time. Charles, with all his kingdoms and armies, did not possess half the power over the minds of men, that was possessed by Luther with his Bible. No monarch in Europe was so much feared by Charles or Francis, or the Pope, as he. What man of mere science or literature ever exerted an influence to be compared to his, as to extent or duration, or the importance of the effects produced? This was all the consequence of his enlightened religious zeal.

Nearly the same is true of some of the associates of Luther, and with Knox of Scotland.

It was this spirit of pure Christianity, stimulating men to get knowledge, cherished by such men as Claude of Turin, Berengarius, Arnold of Brescia, Wickliffe, Huss, and Jerome of Prague, which was the redeeming spirit of man during the dark ages, kept the lamp of science from going quite out, and called the minds of men so into action, that a revival of literature was effected

in the fifteenth and sixteenth centuries.

Pure Christianity is not only favorable to the universal dissemination of knowledge, but to all the higher efforts of mind. The number of those whose minds are highly cultivated, and of reputable authors, even in France, notwithstanding all the patronage which learning receives from the Institute, bears no comparison to the number of the same class of men in Britain and Germany, where the effects of the Protestant religion are felt.

But nowhere is the power of religion to make men thinking and active beings so obviously manifested as in the missionary enterprises of the present day. To allude to this, with a single illustration, is sufficient for bringing it fully before our minds. Think for one moment of the Sandwich Islands, and of the effects which Christianity has wrought there. Twelve years ago those islanders were perhaps as brutish a race of beings as could be found in the world;—mere animals. Now they have a written language, books, schools, and good civil institutions. This has been effected by the introduction of Christianity. The change is like transforming so many leopards into men;—like creating so many human, enlightened, Christian men, and giving to themselves and to the world the benefit of their Christian action. Indeed the work of evangelizing the world, with which God has kindly intrusted and honored men, does appear, in its nobleness, something like the work of creation. It is bringing mind into action which before seemed not to exist.

These islands are only a specimen of the effects of Christianity, though a striking one. Every missionary station exhibits, in kind, the same thing.

They, therefore, who speak disparagingly of Christianity and its influence in promoting civilization, and in expanding and invigorating the

human mind, and who boast of what philosophy and free inquiry have achieved, and what they promise to do for mankind, may be safely challenged to find the country in all the world, in any age, where a good system of schools, accessible to the mass of the people, or where liberty of opinion and of speech have existed without the prevalence of Protestant Christianity; or where Protestant Christianity has prevailed without drawing these after it. They may be pressed even further, and be challenged to point out the place where any sect of philosophers or free-inquirers ever made, directly or indirectly, a systematic and vigorous effort to extend knowledge into an unenlightened community. Where have they sent forth their missionaries to establish schools, to furnish books, to instruct in the arts of civilized life, to elevate the character, and to promote social happiness? The truth is, that, so far from having tried the power of their system, and being able to appeal to nations or tribes that have been disenthralled and reformed by it, they have not even made the attempt. The only exertions now making to enlighten the ignorant and barbarous nations of the earth are making by the adherents of Christianity. Look through the benighted tribes of Asia and Africa; penetrate the forests of this continent; search out every Pagan island of the sea, and you will not find one free school, nor any other worth the name of a school, which has not been established by Christian benevolence. It is certain, not merely that Christianity is the only thing that has successfully engaged in enlightening and reforming the world, but that it is the only thing that has ever in good earnest attempted the work. It is on Christianity, then, that all our hopes of the universal diffusion of knowledge, and civilization, and domestic happiness, as well as of piety, must be built. It is by the operation of it, that, I had

almost said, the whole human race are yet to be raised up from the blackness of darkness into which they are sunk, to the life and dignity of thinking, intelligent men;—and we may make this infinite addition, that it is by the influence of Christianity, that purity and immortal life are to be given to the souls of men.

Nor is this the period for delay or relaxation of effort in the work of meliorating the condition of mankind. We may think, when we see what Christian benevolence has effected—how much knowledge and enterprise and piety there is in the world—that nearly all has been done for man that can be done. But, in truth, almost all yet remains to be done. Not more than one quarter of the population of the earth is even nominally Christian, and not more than one fifteenth are Protestants; and even among these last, how limited are the knowledge and influence of the gospel! The bright spots which Christian activity has lighted up in the world are like the tops of the mountains gilded by the rising sun, while all the surrounding country is covered with damp, gloomy shade. Suppose that Luther and his fellow reformers had thought in their day, that all had been done for the human family that could be done, what would now have been the condition of what we call Christendom? It would have been now very nearly what it was then, covered with the grossest political and ecclesiastical abuses, with superstition, and intellectual night. We see in history the stream of knowledge and piety winding its narrow and sluggish current through the dark ages till it comes to their time. It then suddenly takes a broader channel; and by their contributions this stream of knowledge and enterprise and piety has been widening and rolling a deeper tide of light down to us. These were men who laid succeeding ages under obligations to them. We should look back to them as our own individual

benefactors. Shall the men who may live two hundred years hence so look back to us, as they see the results of our pious enterprise borne down to them on the stream of time, and trace them in the enlargement of the fields of knowledge, the augmented vigor of the human mind, the improved systems of civil government, and the greater prevalence of social virtue and happiness?

Though others may talk much and boastfully, yet the Christian community, and especially Christian ministers, should remember that whatever is to be done to meliorate the condition of mankind must be done by them. They are God's appointed instruments for reclaiming the world from its state of darkness and sin. Nor should they think that merely the spiritual welfare of the world is depending on their enterprise and faithfulness, while its reformation and advancement in other respects are to be wrought out by other agents. The truth is, that, if the human mind is ever to be raised from its inaction and debasement; if it is ever to accomplish the noble purposes for which it was designed; if knowledge and independence of character are ever to prevail among all ranks of all nations; if civil freedom is every where to take the place of tyranny and misrule; if domestic virtue and happiness are to bless all the families of men, Christians must do the work: and they must do it with very little assistance from any quarter, except heaven, and in the face of systematic and unwearied opposition. As the preaching of the gospel is the great and divinely appointed means of disseminating pure Christianity, and giving it a controlling influence, every suitable effort made to increase the number of faithful Christian ministers, or to give additional efficiency to their labors, is so much done, most directly, not only to promote universal piety and righteousness, but also towards introducing and perpetuating intellectual and civil freedom, a gen-

eral elevation of the human character, and the augmentation of human enjoyment throughout the world.

For the Quarterly Register.

PRAYER FOR LITERARY AND PROFESSIONAL INSTITUTIONS.

It is a subject for gratitude to God, that in his providence he has ordered the establishment of institutions in every part of our country, affording valuable advantages for education. The statistics of these, as furnished in recent publications will not, perhaps, be uninteresting to the friends of learning and religion, and will assist our conceptions of the importance of the subject proposed.

According to these tables the statistics stand thus: The number of colleges in the United States, 59: theological institutions, 22: medical schools, 18: law schools, 5: the number of instructors connected with colleges, 400: students in the classical departments of the colleges, 4,100: medical students, 1,863: law students at five colleges, 88: theological students at eighteen institutions, 709: whole number of students at colleges and professional schools, 6,770.

The location of these institutions is as follows: In the New England States, 12: Middle States, 13: Southern States, 15: Western States and Territories, 19. So that the advantages of college and professional education are, in local respects, within the convenient reach of most of the young men of the United States.*

The proportion of young men in different portions of our country, found in these institutions, is as follows: In the New England States, one college student for every 1,331 inhabitants: Middle States, one for every 3,465: Southern States, one for every 7,232: Western States and

* Some of these estimates were made in 1830.

Territories, one for every 6,060. An interesting proportion, then, of the youthful talent in our country, is in a course of preparation for *something*, favorable or unfavorable to the interests of religion. This, as appearing in a survey of our colleges, to say nothing of young men in other situations, who, by self-education, and the force of circumstances, are in the process of training to some important purpose.

I will not believe myself writing for any readers who do not acknowledge the importance of our institutions being the seats of *religious* as well as literary and professional character and influence. The present proportion of those hopefully pious in them should be seriously considered by us. According to schedules of the American Quarterly Register in 1830, there were 683, out of 3,582, in the colleges as distinct from the professional schools—leaving 2,899, not professedly pious. We have occasion for lively gratitude to God, that in the revivals of religion in the colleges since the commencement of the present year, there have been, as near as can be ascertained, between 300 and 400 more, apparently converted to God. With this pleasant increase, however, taking the census of the colleges for 1830 as the basis of our estimate, there still remain more than 2,000 of the young men of our country in the colleges, and preparing for stations of influence less or greater, and who have not yet “known the grace of God in truth.”

The proposal of the annual fast and concert of prayer for colleges was a happy thought. A delightful scene it is, now annually presented, of the churches of the United States humbling themselves before the throne of grace, and praying for the visitations of the Holy Spirit in our seats of science and education. To any who perhaps regard this as an inexpedient addition to the number of concerts already established, we

would recommend—along with the facts already stated—the following considerations, in brief; that our colleges stand closely connected with the prosperity of Zion: that the subjects of prayer impressed by the Holy Spirit on the minds of Christians cannot be safely dispensed with, or neglected: that Christians must make up their minds to devote themselves more and more to seeking the prosperity of Christ’s kingdom, if they would have the millennium ever arrive: that, moreover, it is the divine direction, “pray for *all* men,”—and who more interesting subjects of prayer than young men in a course of education? Let it be remembered, also, how ready God has shown himself to bless, in his granting the gracious influences of his Spirit repeatedly, in former years, to several of our colleges; and especially that in this present, a year of college revivals, truly, fourteen of these institutions have been graciously visited: and moreover that the commencement of these rich dispensations of the Divine Spirit was apparently—in one college particularly—on that twenty-fourth day of February, while God’s people were “yet speaking.” For it was very soon after that we began to receive intelligence of college revivals. Let an argument for this concert also be drawn from among the scenes of a college revival. There are doubtless some of my readers who in former years have resided in colleges, while “the Lord was there.” You have seen, with joy and reverence, the evidences of the divine presence, in the solemnity visible in many a young man’s countenance: have observed how it has repressed the conflict of unholy rivalry and ambition; silenced the revels of dissipation, the laugh of thoughtless gaiety, and the scoff of unbelief; how it has made the chapel truly a place of *prayer*; the lecture room a place of deep seriousness and of occasional and earnest exhortations from teachers; has made the

student's walk to be the season of thought, and conversation on the things of eternity, perhaps of sweet Christian communion. You have seen students become solicitous and earnest inquirers, of whom you once scarce dared to hope any such thing; have heard from lips which perhaps once dealt in ribaldry and profaneness the question, What shall I do to be saved? have witnessed with holy reverence and delight, the solemn stillness and deep attention pervading the lecture room, converted for an evening into a conference room, and there rejoiced, with "the angels of God in heaven," over many a young man repenting. And you have seen the young man of talents, acquisitions and promise, "confessing Christ before men," and taking a new direction for life here, and eternity hereafter, as one "born of God" and in a course of education for His service. In a word, you have seen things which have made you, with admiration, to exclaim, "what hath God wrought!" Yes, Christian, you who have rejoiced in the scenes of a parish revival, only, there are scenes which surpass even these, interesting as they have been, and which it would greatly rejoice you to see, within the walls of college, when "the Lord is there."

We have spoken of the desirableness of *continued* influences of the Holy Spirit upon our seminaries, for a reason additional to those which respect a common church and society. There being, in the college, once in *four* years, an entire change of members; and, in the professional seminary, an entire change once in *three* years; if revivals of religion occur only at intervals of possibly several years, many young men come and go, without being residents, at the time of one of these interesting seasons of the divine visitation.

This subject stands related to the *consecration of talent and attainment* to the service of Christ. There is a vast amount of mind in a form-

ing state, in our seminaries of learning. The right formation of it depends much on the state of the moral atmosphere around it. A melancholy amount of talent and attainment has been perverted in times past; and most affecting have been the cases of young men who might have stood among the foremost in the ranks of usefulness and religious influence. Many have been poisoned by religious error, while they have maintained respectable moral characters. Many have debased themselves, and made their talents and attainments useless, by vice. Others have been comparatively useless, by indolently "burying them in the earth;" and their influence has but helped forward the general deterioration of society around them. In illustration of these remarks, so far as they relate to the merging of talent and education in vice, on the authority of a gentleman educated at one of our first colleges, were given, through the medium of one of our periodicals,* not long since, the following facts, respecting the class to which he belonged less than thirty years since. "It was a class from which much was expected, as the instructors were often heard to declare; and was certainly not deficient, when compared with other classes, either as to numbers or talents. Unhappily a very low standard of morals was prevalent; only two of the class were free from the habit of profane swearing; and nearly all except these two, would occasionally get intoxicated. This class went out into the world as one of the hopes of the country." Its subsequent history showed, that "comparatively a small number of them ever occupied respectable and conspicuous situations. In *twenty-two* years after leaving college, *two thirds* of that class were known to have died; and of these, full one half died the victims of intemperance. Of the survivors, some

* The American Pastor's Journal.

now living are known to be in the lowest state of degradation." As a contrast to this, another individual gave the character and history of another class, of less than forty years since. "It was numerous; the influence was decidedly in favor of morality. Before leaving college, a large proportion came under the power of religious principle, in consequence of a general revival of religion. *Twenty-five* years after the time of graduation, only *one quarter* of the class had died; and of the surviving three quarters, a large proportion were occupying stations of considerable usefulness."

Young minds, in a course of education, need guidance, formation, and establishment by the grace of God; and their services should be then secured for the advancement of Christ's kingdom, in whatever stations they shall be placed. What can be more delightful to the eye of the Christian, than to see a young man of talents, attainments and promise, as he comes forward in life, laying all at the feet of Christ Jesus his Lord; and going on to act upon that instruction, "ye are not your own, for ye are bought with a price; wherefore glorify God in your body and your spirit, which are God's."

This subject stands related to the *consecration of influence* to the advancement of religion. The student in college, and the same individual subsequently, as a man of education, in professional life, unavoidably exerts influence of some kind. His opinions, his moral habits and example, will give a direction, right or wrong, to other minds. Especially his habits of thinking and speaking upon religious subjects will have influence upon other men. Suppose him to be simply careless and indifferent to religion, and living in a quiet course of respectable unconversion; he will countenance the like in many others. Or suppose him an unbeliever in religion, as an experimental and holy affair; perhaps a

derider of it and its truths; he will pass on in life, keeping in countenance a circle of other men, in errors and guilt like his own, and making himself a heavy "partaker in their sins." Suppose him to go dashing along up one political eminence after another, and cutting a figure as "a people's man," i. e., *a man who will do almost any thing to please the people, and get their votes for himself or men of his party.* What has the kingdom of the Lord Jesus in the world to expect from him? What other calculation can be made, than that he will exert an influence against religion—that he will trample on religion, whenever it is in the way of the attainment of his own objects?

On the other hand, if he be a man who has "the love of God shed abroad in his heart by the Holy Ghost;" one who daily lives, as "seeing Him who is invisible," and who communes with God daily in his closet, and comes from his closet to exhibit the light of a Christian example; he cannot fail to be a blessing in the community. But, not to anticipate a topic of remark in another division of this subject:—

We speak here more particularly of the influence of a college, in its collective capacity, upon the commonwealth in which it is situated. It embodies, in its Boards, and Faculty; and in its classes, even down to the youngest Freshman; men who constitute a source of influence not exceeded by any equal number of men in their collective capacity; or by any other species of establishment. Political men, heretical men, infidels, and religious men, all keep a steady eye upon the colleges, as sources of influence; and they indicate their consciousness that a college is a powerful engine, to be wrought for some purpose or other, according to the views and aims of those who superintend its concerns. In some particular institutions in our own country, it is very observable what a vast amount of influence a

college may exert, for the dissemination of truth or error, virtue or vice. Look at the character of some European Universities, particularly in Germany; illustrious, truly, as seats of learning; but, as to moral and religious condition, and consequent influence, appearing to the eye of a Christian, like "the mountains of Gilboa," on which there is "no rain, neither any dew." A commonwealth, or a country, in various ways, feels the influence of its literary institutions, as favorable or unfavorable. A neutrality, as respects some decided moral and religious influence, is out of the question, notwithstanding all the dreams and theories and professions of men who want learning without religion. A college will inevitably bless or blast ten thousand immortal spirits. And the Holy Spirit of God alone can secure the one, and forbid the other.

This subject stands related to *the occupancy of various important stations, with "men of God,"* men of prayer, faith, supreme consecration to the interests of the kingdom of Christ.

The *ministry* is one of these. To our colleges, principally, we look for those who shall be future guides to souls, in this country, especially. It would not be necessary, at a period like this, to urge the indispensableness of piety in ministers, were it not that in the minds of many men of education and standing, especially in some of our college Boards and Faculties, there is entertained the sentiment, that talents, learning, and morality, are sufficient qualifications for the office of the ministry: while religion, as a subject of experience, under the influences of the Holy Spirit of God, and to be shown in *holiness* of life, is disbelieved and contemned: and also, that we are every year becoming more exposed to the danger of having the ministry become here, what it long has been to such an extent in some other countries—a mere profession to live by. But let, now,

the questions go round among the churches of the Lord Jesus, and among reflecting men who give only a speculative assent to the truths of the Bible. Who will commit himself to the religious instruction of a man who knows and believes nothing about the grace of God, as a matter of experience? Who is willing to seat his family, Sabbath after Sabbath, and year after year, before a pulpit from which an unconverted man, in the pride of talent and the flippancy of unbelief, delivers the cold maxims of a heartless morality, or the sickening sentimentalism of grave ungodliness, or the announcements of "damnable heresy"? Who that cares anything respecting religion, is willing to see ordinations become, extensively, the putting of men "into the priest's office that they may eat a piece of bread;" the "laying of hands suddenly" on "sculls that cannot teach and will not learn" which be "the first principles of the oracles of God?" thus, in truth, making one of the holiest solemnities in the church, to be the profane setting apart of men to the solemn service of the devil, as "blind leaders of the blind." It is enough to make angels weep, to see such things done; and in this comparatively religious country of ours too; things they are, which, "in the day of judgment," will fill the transactors in them with horror and despair, as the transactions of impiety and blasphemy.

To avert and remove such evils from our churches and from the country, prayer must be made, "in faith," and "without ceasing, unto God," for his continual blessings upon our seminaries of learning. We want our pulpits filled with men who know, love, and preach "the truth as it is in Jesus," and on whose ministry will descend an "unction from the Holy One." Our country—thanks to the Great Head of the Church—has been blessed with a goodly number of ministers, whose consecration to Christ began within

the walls of college. Many a church knows what a blessing is a faithful minister; and when called to weep over his grave, and to gather the remembrances of his early life, they have associated with his endearing usefulness to them, that college where he was renewed by the Spirit of the Lord, and his preparation begun, to be an "ascension gift" to them. Thousands of such ministers are wanted at this moment in our own country; and tens of thousands more for the conversion of the heathen world. For with the progress our Education Societies and Theological Seminaries are making, in training such; the wants of our own country—to say nothing of the rest of the world—cannot be overtaken, these many years. Hundreds of young men are wanted, where tens can be had to answer yearly applications for preachers. And death, all this time, is sweeping ministers into the grave, as rapidly as any class of men whatever.

We ought not, however, to desire that every converted collegian should become a minister, much as ministers are wanted. For men of devoted piety are needed also, in the profession of *law*. The lawyer has intercourse with men of all classes. He generally takes rank among the first men, in town, county, state; and in the country at large. He *lives* in a professional station of influence; and as we shall yet notice, he is occasionally in other stations of importance. He is, inevitably, a man of some influence or other. If unfriendly to serious religion and the doctrines of the cross, no man can do more than he, to oppose them. In the place of his residence, he can be the respectable and influential patron of error. In his intercourse with men of his profession, and with numerous others, he can, if he is disposed, raise many a smile of contempt at religion; give many a wound to the cause of Christ; and possess many a mind with the errors which darken

his own. With my eye upon an actual case—formerly existing in our country—I will suppose him to rise to the bench, and to circulate around him, in the social intercourse of each season of court session, the influence of his own loose sentiments on religion; to deal out the doctrines of a subtle heresy to a circle of lawyers; a jurist of commanding talents and high professional attainments, and having a powerful influence over his juniors, and doing as much to fill their minds with specious error, and prejudice against the religion of Jesus, as any minister, of his faith, in all the country. And who can calculate the vast amount of moral mischief such a man in such a station will do?

"The faith once delivered to the saints," ought to have lovers and defenders among the members of the bar, as well as in the pulpit. Not that every lawyer should be a critical theologian; nor that religion should be discussed in the court room; but that men who can so well put forth powers of argumentation in that place, should be, as Christians, well read in that grand text-book of theology, the Bible; and should be disposed and ready to defend its great truths, and urge its holy duties, whenever it is needful in their intercourse with other men. Such an one, it is believed, was Hale, among English jurists. Such a man was Reeve, among Americans. Some few men there are, of like character, at the present time. But we want our benches and bars composed of such men.

Men of devoted piety are also wanted in the medical profession. The intercourse of the physician is of a peculiarly interesting character, and with all classes of society. He is with them in scenes of suffering and danger; and at times when their hearts are bursting with solicitude; or broken with sorrow, as mourners. He has some of the best possible advantages for doing good to men's souls, when called to prescribe for

their bodies. He often finds men under circumstances in which they cannot help thinking, feeling, and trembling, in regard to their eternal interests. What a delightful qualification in a physician, then, to know how to minister to the "wounded spirit," as well as to the frail, dying body.

I know a physician, who is in the practice of kneeling by the bed-side of his patients, and imploring the blessing of God upon his medical prescriptions. I have been informed of another, respecting whom are stated the following interesting facts. He was called to a surgical case, of a very critical character. An operation was required speedily; which might save the man's life; but, from peculiar circumstances, so critical, that the man might die under it. This pious physician and surgeon having examined the case, made his patient aware of his situation, and of the hazard which would attend the operation; and referred it to him to decide whether it should be performed. The patient said, "Do it." "I leave you then, my dear sir," said the physician, "for half an hour, which I shall spend in prayer to God. Let me beg you also to spend it in preparing for the worst." The physician went to "the throne of grace;" and came from it to his critical work. God had heard his prayers. The operation was successful; and the man's life was saved. His soul, too, it is believed, received good through the faithfulness of the praying physician. What a different matter, to be under the hands of such a physician; and to be under those of one who perhaps never lifted a prayer to God for his patients, in the whole course of his practice. I do not say that successful practice can be expected only from the pious physician. But I do say, whenever I lie trembling on the side of the grave, bring to my bed-side, of all human physicians, a son of the "Great Physician;" one who will remember my immortal soul,

while he prescribes for my perishable body.

The interest is peculiar which a family feel in a physician, who has been with them in some trying scene. He has perhaps been instrumental, through divine goodness, in bringing up a beloved member of their circle from the borders of the grave; and has mingled his joys with theirs, in that recovery. Or, after his best, but fruitless efforts, he has wept with them by the dying bed of one very dear to them. He is thus brought into a kind of contact with them, and they feel an interest in him, and a regard for his character, as a man and a physician, which will influence their minds—it may be powerfully—in regard to his religious opinions and character. Of first importance, then, is it, that these be such that his influence upon them shall be salutary. The pious physician may even vie with the minister of religion himself, in influence and usefulness for good to souls; and like Luke, the companion of Paul, in his work of winning souls to Jesus, may well deserve the appellation of "the beloved physician." We might follow the physician into the various other parts of his sphere of influence and usefulness; and give examples of piety in such men. We might also look at instances of men of professional skill and excellence, who have united with these, still, the dangerous faith of false doctrines, or the gloomy skepticisms of atheism; and who have spent their lives in taking good care of men's bodies, but have ruined their souls by an unhappy moral influence. All would go to make urgent the duty we are considering, of prayer for the influences of the Holy Spirit upon our colleges and professional seminaries.

Men of piety are wanted in the stations of official and political duty and influence; as filled in considerable measure from the Bar, and occasionally from other institutions. There is a very intimate connection between

revivals of religion in our seminaries of learning, and the future furnishing of our country with religious rulers and legislators. Countless dangers beset men in public life. This arises in part from their dependence, to such an extent, on popular favor and election; and from their being called to enter into the conflicts of parties, and the scrambles of ambition and pride. To read the debates of a session of congress or state legislature, or to watch the course of an election, is sufficient to convince any man of common discernment, that men who enter into political life, perhaps into official stations, are put to frequent and severe tests of moral and religious principle; by the state of opinions and feelings among those from whom they receive their places. They are often tempted to do wrong, in the "fear of man," instead of right in "the fear of God."

That which was seen in an eminent British statesman, in taking an independent stand where national justice was concerned, in advocating the claims of America, sixty years since; is also necessary in the American legislator, to secure legislative respect for religion and sound national morals. For example; on two great subjects before the people of this country; Indian rights, and the withdrawal of the mail from our public roads on the Sabbath. I am aware that these are considered party questions by many; and that it is demanded that ministers shall neither preach nor pray about them; and that some ministers have allowed themselves to be frightened into silence respecting them. They are subjects of too high importance and solemnity; and the honor of God's holy law, and the well-being of this nation, are too deeply concerned in them; that they should be treated as "party questions." And ministers who are silent upon them, are silent to the dishonor of their sacred office, and under a fearful responsibility to their "Lord and Master."

For the security of right deliberations and safe decisions, on subjects of such a character as these named; steady religious principle needs to come into operation,—the fear of God, as a gracious and soul pervading principle. Biasses, prejudices, self-interest, need to be held in check, from inducing wrong decisions. True, under the influence of human feelings, and simple moral principle, and even under the influence of party feelings, men may providentially legislate safely and uprightly. But there is no security for it; and the probabilities are in strong majority against it. The truth is, it needs religion in the heart, and a sacred regard to the decisions of the Statute Book of the Lord Jehovah, to ensure a man's acting *right*, in the fear of God, on such subjects and under such circumstances.

Let the individual influence of our public men, and of our legislatures, upon the state of public opinion on moral and religious matters, be considered; and also the dangers to a nation, which spring from having unrighteous rulers, of whatever political creed or party they may be; and, moreover, what have often been the judgments of God upon nations, on their account. Let it also be considered what a blessing pious rulers and legislators are; and the concern they have in securing our own internal happiness and prosperity, and the right character of our influence on other nations.

All these things point us to the forming period of the lives of our young men, as the time when, and to the academy, the college, and the professional school, as the places where, the prevention of evil and the security of good must be in train. Fervent and devoted piety is seriously needed by all at present "in authority." But it needs to be in existence and growth in the future legislator and ruler, while in the different stages of education. The training of his spirit, by the grace of God, needs to go on, with the training of his men-

tal powers, under "tutors and governors." Could you show us a representative, a senator, a member of cabinet, or the president of these United States, just converted; you would only show us a "babe in Christ," in the first breathings of spiritual life; and needing to grow, many a year, before he would be at the "measure of the stature of manhood in Christ," and in the strength and firmness of holiness, which he needs *now*, every hour, in his responsible station. And if it be a miracle of grace that he is converted to God, amidst the temptation and labors of office; it will require the continuance of the miracle to keep him alive under such circumstances. No; while we pray for them who "*are* in authority;" would we have rulers for time to come, who shall be "strong in the grace which is in Christ Jesus," we must ask of God, that in the youth, in the preparatory school, and in the college, and the young man in the professional seminary, there may be the commencement of the work of grace; and that they may have as long time as possible to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," before they shall be called to the temptations and dangers of public life. We must thus anticipate their wants, and what we would have them to be; and pray that they may be prepared to go up upon the high places of our land clothed with the humility of grace, and yet strong in the holy might of grace. Thanks for some such, now. May the day soon be given us, when our seats of office and our halls of legislation shall be filled with such. But to this end, let every Christian daily pray that our seminaries may be the dwelling places of the Holy Spirit.

Men of piety are wanted as *teachers in our seminaries*. There is in our country a great and growing interest in the subject of education. Professional schools, colleges, academies, lyceums, high schools, &c. are going up, every where. There is a

consequent growing importance of the profession of teaching, in its various departments; and in its different grades, from the instructor of a village school up to the president of a college. Education may become, in this country, through the irreligion of teachers, what we have already said it is in some portions of Europe, the handmaid of error, or even of atheism; and may poison all our fountains of science and learning. The whole spirit and habits of our literary men may become deadening to religious interests; cold, speculative, proud, philosophizing, daring, deistic, atheistic, demoralizing. Wo to the religious interests of our country, if the day come when the spirit of unsanctified literature, in our faculties of instruction, shall have such ascendancy, here as elsewhere, over the spirit of piety.

Men of education, and of a spirit of literary enterprize, loving religion, and "living according to God in the spirit," are blessings to a country. They put honor upon the word of God, and upon the religion of the gospel, as the only true elevator of the soul, and adorer of character. They attach an importance to the pursuit of things heavenly and divine, which commends it to the minds of their pupils. They are seen by their pupils laying down their honors at the foot of the cross; and bringing the rich resources of science and learning to the aid of the great object of spreading the knowledge of God in the earth. Look at such men as Edwards, and Dwight; and others that have been, and some that now are in collegiate offices; men of talents and learning; sitting and teaching their pupils to sit "at the feet of Jesus," and to "learn of Him." Good and honorable eminences are such. Would we have our chairs of instruction filled, and kept occupied, by such men, we must pray and look for the divine influences on our seminaries, where are resident, from year to year, the future candidates for these places.

In the persons of our young men, we must by faith see the future champions of the Christian religion, as well as the eminent sons of science and learning.

In the way of warning to the churches, let us here draw one or two pictures, from actual cases; presenting melancholy contrasts to those we have named. Upon one, our eye rests; learned enough he was, but affording proof that learning may be associated with utter indifference and even hatred to evangelical religion. At the head of an institution, which educated under his presidency, many a young man of talents; and laid the foundation for many accomplished scholars and men of taste; he unblushingly "denied the Lord who bought him" and them; made the ways of error, in appearance, ways of pleasantness, and its paths to give deceitful promise of peace; took away—with others—the foundations of the sanctuary of truth, and built up a shining fabric of error, on which *belonged* the inscription, "the way to hell, going down to the chambers of death." And will there ever be a return, from their strayings out of the path of truth, of the melancholy numbers, whom he, in his responsible station, encouraged to shut their eyes against the light, and to turn their backs upon God and that eternal life which is in his Son!—Upon another we look; he was literary, tasteful, accomplished, witty, wicked; a hater of the doctrines of "the cross," and a reviler of that "name which is above every name." Profligacy in him also vied with heresy and the spirit of blasphemy. Into a fountain of science, of which he had the keys, he poured the poison of his own detestable irreligion and licentiousness; till God removed him, and called him to his last account.

Christian, will you place under such influence the "son of your vows?" Can you bear the thought, that when you and your fellow Christians of this age are in your graves, your and their

"children's children" shall be for generation added to generation, thus the prey of the destroyer? No. Supplicate then for the residence and guardianship of the Holy Spirit in our colleges, now, and henceforth, so long as "the sun and the moon shall endure." Be treasuring up prayers for our seats of science and learning, that there the Lord will "command a blessing," when you shall have been long gone down to the grave.

Our time permits little more than to name a few others of the many stations which demand *learning and talents sanctified by the grace of God*; and which are to be filled, principally, from the ranks of our young men educated at colleges and professional schools. The editor of a periodical journal; the professional author; the artist, and man of practical science; the agent of Christian benevolence; the trustee and visitor of a literary or professional institution; the merchant; the traveller upon enterprizes of literary and philosophical research; each and all need the grace of God to dwell in their hearts; that they may be blessings to society, their country, and the world. Without this, it cannot be predicted where shall be the limit of their unhappy influence on the minds of tens of thousands. Each one can nobly help, or most disastrously hinder, the progress of Christian truth and holiness, and the salvation of men. Each one of them needs to bring with him to his work, a "heart established with grace;" a mind enlightened and sanctified by the truth of Christ; and an eye single to the divine glory. We should pray for such men now in station and influence; but especially for those who are and will be, continually, in those interesting places of preparation, the college and the professional seminary. Your prayers of faith and fervency, Christians, through the divine blessing, can obtain a meeting, in those places, between the Holy Spirit and their immortal spirits. And

the consequence may be, joy to you, and "among the angels of God in heaven;" and the giving of a blessed direction to their course, and that of unborn millions, throughout eternity. Christians, you cannot, you will not let such prayers be wanting!

Did time permit, we might speak of many other important relations sustained by this subject; for example, the protection of students from the temptations of a purely literary spirit; and from the unhappy influence of ambition and literary rivalry; from the backslidings, among college scenes and temptations, which sometimes appear in apparently pious young men; and from the coldness and formality in religion too often seen, in both instructors and students professedly pious, where the spirit of literature is suffered to rival or outstrip the spirit of piety. We might also dwell on some animating encouragements in this duty. But we close with a remark or two upon the thought that

Prayer for our colleges and professional institutions takes hold on that great object, *the conversion of the world*. The desolations of Christian lands are yet in affecting measure undiminished. Added to these, "the heathen" have yet to be "given to Christ for his inheritance." Vast wildernesses and countless "solitary places" yet remain to be "made glad;" and almost a world of "desert," untrodden by the messengers of salvation, remains to be made to "rejoice and blossom as the rose." Six hundred millions of dying sinners are in want of the "joys of God's salvation," this very hour. There is a blessed song, destined to "employ all nations" of this globe. But, with the most earnest efforts which the whole church on earth can make, and with the most speedy and happy success which can be attained; millions on millions from among these present nations, before their wants can be overtaken, will have gone, unblessed with the gospel, down to eternal night

and despair. The Lord has given "the word;" but "great" must be "the company of them that publish it." Let us then fix our eyes on the colleges of America, and of every other country called Christian, —upon these hopes of the church and of a perishing world; and lift them, too, with our supplications, to the eternal "hills from whence cometh our help," to Zion's God "who only doeth wondrous things."

For the Quarterly Register.

PETITIONING IN BEHALF OF PUBLIC OBJECTS.

WITHIN thirty years past, the philanthropists and Christians of England have accomplished several important objects by petitioning Parliament. Among these are the abolition of the slave trade; the introduction of Christianity into British India; the Catholic emancipation bill; and the abolition of the practice of burning widows in India. These same men are now calling the attention of Parliament to the subject of the final and total abolition of slavery throughout the British dominions. There is an impatience, a restlessness in the public mind on this subject, which will never grow weary till the work is *done*. Rather than that involuntary servitude should continue in the West Indies, many years longer, they would see the Atlantic ocean sweep over the whole of the islands.

In this country, also, we have frequently presented petitions to our government, but we have almost as uniformly failed. Questions in regard to the transportation of the mail on the Sabbath; the abolition of slavery in the District of Columbia; the removal of the Indian tribes; and others of great importance, have agitated the public mind, and have been the subjects of public petition and remonstrance. But all these efforts have thus far ended in disappointment. Some minor objects have been gained, but the main thing aimed at has been lost. What is the cause of these different results in the two countries? Why should the British philanthropists meet with almost uniform success, and we with almost uniform failure? Not surely because our brethren in Britain possess more of

public virtue, of enlightened conscience, of philanthropy, of love of freedom, of a spirit of industry or perseverance.

One cause of our failure, in this country, is the unwillingness, on the part of many, to interfere in what they call political concerns. They choose to suffer some heavy political evils, rather than submit to the trouble of seeking constitutional redress. They are accustomed to interpret the declaration of Christ, that his kingdom is not of this world, as excusing them from all concern with the civil government under which they live. They are to submit quietly, whatever be the nature of the authority which is exercised over them. Or they may suppose that any attention to such subjects will subtract from that spirituality of mind, which it is their duty to cherish as the subjects of the heavenly kingdom. They may, perhaps, imagine that to engage to any extent in political matters supposes that they must become familiar with the artifice, and miserable chicanery, and *partyism*, in which mere worldly men are conversant. But there are matters, connected with civil government, which concern every man in the community, that has a conscience, or an obligation to discharge. If upright and conscientious men keep aloof from the great field of civil and political affairs, most disastrous will be the consequences. How can an honest Christian "pray for kings and for all in authority, that we may lead a quiet and peaceable life," if he does not look, with a vigilant eye, on the movements of his government, especially, if he lives in a country where power emanates from the people, and where every man is, in a sense, a guardian and ruler of the nation. Such a man does not look through the whole circle of his duties. His conscience is not in a perfect and healthy state. He is willing to perform what devolves upon him of a quiet, social nature, but shrinks away from those duties which call for self-denial and firmness.

Another cause of our failure, in this country, is a disposition to act too exclusively as individuals. We have not learned yet the power of associated effort. We are willing to think right ourselves; we are willing to place our names on a paper; but we are not willing to carry that paper to our neighbor, and see that he understands the subject, and feels, and acts as he

ought. But we have not done our duty, when we have come to a right conclusion ourselves. The great law of Christian love enforces its claims upon us collectively as well as individually. To a certain extent we are responsible for our neighbor's belief and practice. The individual, who, twelve months since, subscribed his name to a petition in behalf of the Indians, did not perform his duty unless he used his whole influence to bring all within his reach into fervent co-operation. A question of great solemnity, appealing to all, which there was in him of sensibility, and conscience, and Christianity, came before his consideration. Was his duty discharged, in the sight of his omniscient Judge, when he had recorded his own silent, single, insulated protest? The voice of the moral law is, *Take others with you to your duties*. The voice of selfishness always has been, *I am not my brother's keeper*.

Another cause of our frequent disappointment is the too great extension, in some respects, of the doctrine that no appeal is to be made to the legislature, or to the law, but that public opinion is first to be changed, and that then the legislative enactment will follow of course. This doctrine, in general, is certainly correct, as our own experience most abundantly affirms. But in the reformation of morals, it may be carried to an unwarrantable extent, or it may be made to exclude us from doing that which it is our duty to do. There are certain classes, in every community, who are reformed, or effectually restrained only by positive enactment and penalty. The public opinion of all civilized nations has long been unanimous in opposition to the slave trade; yet there are thousands of the subjects of Christian governments who are, at this moment, engaged in it. Public sentiment will never touch them. The public sentiment which they need, is a grappling iron for their ships, and a penitentiary or a gibbet for their bodies. Those measures, which some Christians may regard as violent, or unauthorised, or inexpedient, may powerfully aid in changing the public opinion. The excitement produced by petitioning for a public object, does more than anything else to enlighten the public mind. Without the strong feeling produced by the very act of addressing the legislature, tracts and pamphlets might

deluge the land, and all the ordinary means of correcting public opinion might be exhausted in vain, simply because the community would not feel a sufficient degree of interest to read them. A people may be sometimes compelled to think, when the ordinary means of enlightening their minds have failed to produce their effect.

Another cause of our repeated disappointment is faint-heartedness. We do not expect success. We are rather afraid that we shall succeed. We make some efforts more to accomplish certain subordinate purposes, it may be, than the great end in view. Many, who signed a petition some time since against the removal of the Indian tribes, did it with the gloom, with which they would have signed a death warrant. In many cases, he, who confidently expects success, will attain it. Discouragement is the parent and precursor of defeat. It may be that we are too much terrified at the formidable difficulties in our way. We do not allow sufficient weight to the sense of moral obligation which exists in our public men. We are too much afraid of their sneers at what is moral and religious. Political men are more under the influence of an early Christian education, or of a natural conscience, than we are sometimes apt to imagine.

Petitioning, therefore, or a frank and earnest exposition of our views and feelings, should be regarded by Christians as a most sacred duty, and a most invaluable privilege. Whenever we see a great public interest neglected, an important right invaded, or an ordinance of heaven, which is cognizable by human statute, infracted or desecrated, by our rulers or by any class of men, it is our business respectfully, firmly, unitedly to tell them so. We neglect a momentous trust when we slight or undervalue the elective franchise. Alike blameworthy are we also, if we do not lift our voice in solemn remonstrance, and earnest petition, whenever the providence of God calls us to it. A half civilized people, when their rights are invaded, will assert them in blood and in fire. A conscientious Christian community will vindicate their rights by clear argument and strenuous appeal.

In the whole history of the human race, there is hardly a more sublime

spectacle than was exhibited in Britain, when hundreds of thousands, year after year, for the space of thirty years, addressed Parliament, in behalf of African rights. No event on record so raised up the whole moral capabilities of a nation. It made philanthropists, not only of Wilberforce and of Clarkson, but of multitudes of others, from the Land's End to the Orkneys. The same awakened conscience, the same ardent love of mankind, the same indomitable perseverance, which triumphed in the House of Commons, triumphed also among the manufactories of Manchester, and in the mines of Cornwall. That event—the abolition of the slave trade—exerted a very great collateral and indirect influence. The power to do good, which England now possesses, and which she so gloriously illustrates, was called into vigorous being more by that event than by anything else.

When shall such a day come here. When shall the whole conscience, and virtue, and sensibility of this nation utter its loud remonstrance, its imploring prayer, its overwhelming appeal in behalf of humanity crushed into the dust. We have made very *feeble* efforts in favor of a noble and fast vanishing race. When shall we act according to the exigencies of the case. When shall we feel for entire nations of men on the point of utter extinction. When shall we feel for the honor of this great country, about to be tarnished forever.

A GOOD CONSCIENCE.

HE, who has lived as man should live, is permitted to enjoy that best happiness which man can enjoy—to behold in one continued series, those years of benevolent wishes or of heroic sufferings, which are at once his merit and his reward. He is surrounded by his own thoughts and actions, which from the most remote distance, seem to shine upon him wherever his glance can reach; as in some climate of perpetual summer, in which the inhabitant sees nothing but fruits and blossoms, and inhales only fragrance and sunshine and delight. It is in a moral climate as serene and cloudless, that the destined inhabitant of a still nobler world moves on, in that glorious track, which has heaven before, and virtue and tranquillity behind; and in which it is scarcely possible to distinguish, in the immortal career, when the earthly part has ceased, and the heavenly begins.—*Dr. Thomas Brown.*

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 135.]

SECOND PERIOD. *From 1662 to 1720 ; fifty-eight years.*

In the last number of our work, we gave such notices, as we could collect, of the state of religion in this country, for the first half century after its settlement. Before we proceed to the consideration of the Second Period, we wish to devote a little space to the early efforts for the propagation of Christianity among the INDIAN TRIBES. The labors of Eliot, Gookin, the Mayhews, and others, were worthy of primitive times. They nobly vindicated an original design of the first settlers of the country—the religious instruction of the natives. With enlarged views and with joyful hope, they looked forward to the universal reign of the Redeemer. Some of the fathers of New England, regarded with deep compassion the outcasts of the forest, and maintained towards them an entire and uniform friendship. It is really refreshing to turn from the pages of the Magnalia, and other historical records of those times, containing as they do many misrepresentations of the Indian character, to the truly fraternal, disinterested, and comprehensive charities and labors of Eliot and his associates.

The principal tribes of Indians in New England, were the Pequods, Narragansetts, Pawkunnawkutts, Massachusetts, and Pawtucketts. The Pequods inhabited some towns in the north eastern parts of Connecticut. They were, at one time, able to raise 4,000 warriors. The Narragansetts held dominion over the southern part of Massachusetts, particularly the county of Bristol, and Rhode Island. The seat of the principle sachem was about Narragansett bay, and Canonicut island. They were able to arm 5,000 men. The Pawkunnawkutts were a numerous people, and inhabited the islands of Nantucket, Martha's Vineyard, and the neighboring shores. They resided mostly within the limits of the Plymouth colony. They could raise 3,000 fighting men. They were often confederated with the Massachusetts Indians against the Narragansetts. Great numbers of them were swept away, by an epidemical and most terrible disorder, in the years 1612 and 1613, about six or seven years before the settlement was made in Plymouth. The Massachusetts Indians had possession of the country around the Massachusetts bay. Their principal sachem exercised sovereignty over several smaller tribes. They could muster 3,000 warriors. They were frequently in alliance with the Pawkunnawkutts and Pawtucketts, and at enmity with the Narragansetts. A mortal sickness had almost entirely wasted them. The Pawtucket Indians numbered, in their most prosperous days, 3,000 "mighty men of valor," and inhabited the country north and east of the Massachusetts, extending into Maine and New Hampshire as far as the English settlements reached. They had jurisdiction over smaller tribes. Sickness had also greatly reduced their numbers. In fifty years after the country was settled by the English, their number was but about 250 men besides women and children.

All these nations were sitting in darkness and the shadow of death. Scarcely a gleam of light from the invisible world shone on their path. The prince of the power of the air led them captive at his will. They paid some kind of

adoration to the sun and moon and other material objects. They were held in most profound bondage to a system of conjuring, or of professed intercourse with the evil spirit. It is truly affecting to see their wretchedness at the periods of the sweeping mortality referred to—all their miserable refuges utterly failing them before the fell destroyer; whole nations sinking at once into the grave, cold and cheerless.

It was the contemplation of their sad and miserable condition which awakened the benevolent feelings of John Eliot. He was educated at the university of Cambridge in England, came to Boston in 1631, and was settled as teacher of the church in Roxbury, on the 5th of November, 1632. In the year 1646, when a little past forty-one years of age, Mr. Eliot commenced in earnest the work of learning the Indian language. The first place, in which he began to preach to the Indians, was Nonantum, (now the east part of Newton,) near Watertown mill, upon the south side of Charles river, about four or five miles from his own house. In this place resided Waban, one of the principal chiefs. "His manner of teaching them," says Gookin, "was first to begin with prayer, and then to preach briefly upon a suitable portion of Scripture; afterwards to admit the Indians to propound questions;—and divers of them had a faculty to frame hard and difficult questions touching something then spoken, or some other matter in religion, tending to their illumination;—which questions Mr. Eliot, in a grave and Christian manner, did endeavor to resolve and answer to their satisfaction." His efforts were soon attended with considerable success. Another lecture was established by him for the benefit of the Indians, who lived at Neponset, a place about four miles south of his house, in the bounds of Dorchester. Among these Indians were several persons of intelligence and sobriety. At Nonantum, Waban became a very zealous and efficient helper of Mr. Eliot. Besides preaching, he compiled two catechisms, in the Indian tongue, containing the principles of the Christian religion. These he communicated to the Indians gradually, a few questions at a time, according to their capacity to receive them. The questions were propounded at one lecture, and answered at the next. He encouraged the children to commit the answers to memory, by giving them an apple, or a small biscuit. In this way he won their affections to himself, and to the truths which he taught. Many of the Indians became thoroughly imbued with the facts and doctrines of the Christian religion, and were able readily to answer any question of the catechism. Great numbers of them adopted the practice of praying in their families, morning and evening. These labors of Mr. Eliot were of the most disinterested character. For a long time he received no salary or reward whatever. The motives which influenced him, as he declared to Mr. Gookin, were first, the glory of God, in the conversion of some of these poor, desolate souls; secondly, his compassion and ardent affection to them, as of mankind in their great blindness and ignorance; thirdly, and not the least, to endeavor, so far as in him lay, the accomplishment and fulfilling the covenant and promise, which the people of New England made to the king, when he granted their charters—namely, that one great end of their emigration to the new world, was to communicate the gospel unto the native Indians.

His great work of translating the Bible into the Indian language was the means of drawing the attention of the Society in England for Propagating the Gospel. This Society immediately assumed the expense of printing it, as well as the Catechisms, Psalms, Primers, Grammars, Practice of Piety, Baxter's Call, and other books, which Eliot composed or translated. They also erected a building at Cambridge, at an expense of between three and four hundred pounds. This building could accommodate about twenty scholars with lodging rooms. Much pains were taken to fit the Indian youth for usefulness, by public education, but the efforts were not very successful. Only two individuals resided at the college, and but one received his degree, the other having unhappily perished on a voyage to Martha's Vineyard. Mr. Eliot took great care that schools should be planted among the praying Indians. Some persons he taught himself, so that they might be instructors of others.

In order to provide for the proper government of the Indians, and to extend among them the arts of civilization, the General Court of Massachusetts, at the instance of Mr. Eliot, appointed some of the most prudent and pious Indians, in

every Indian village that had received the gospel, to be rulers and magistrates among them, and to superintend their affairs, both civil and criminal. The Court also appointed one of the English magistrates, to unite with the chief of their rulers, and to hold a higher court among them. The first individual appointed to this office was Gen. Daniel Gookin, author of the *Historical Collections*. This took place in 1756. Gookin was at first a planter in Virginia, but preferred to spend his days in New England. He became a freeman of Massachusetts in 1644. "He had formerly," says Johnson, "been a Kentish soldier, and a very forward man to advance martial discipline, and withal the truths of Christ." Soon after he wrote his *Collections*, the harmony which had long subsisted between the English and Indians, was interrupted. The General Court of Massachusetts passed several severe laws against them; and the Indians of Natick, and other places, who had subjected themselves to the English government, were hurried down to Long Island, in the harbor of Boston, where they remained all winter, and endured inexpressible hardships. Mr. Eliot had firmness enough to stem the popular current. But the only magistrate, who opposed the people in their rage against the wretched natives, was Mr. Gookin; in consequence of which, he exposed himself to the reproaches of the other magistrates, and to the insults of the populace as he passed the streets. Gookin bore it calmly, and soon recovered the confidence of the people. "He knew more about the Indians," says Rev. Dr. John Eliot, "than all the other magistrates." He used to accompany Eliot in his visits of mercy to the Indians, and act as a kind and faithful counsellor, rectifying disorders, hearing appeals from the Indian courts, and in many ways promoting their happiness. He died so poor, that Mr. Eliot requested the Hon. Robert Boyle, to bestow ten pounds upon his widow.

The following facts will show the general results of Mr. Eliot's labors. The first town of praying Indians in Massachusetts, was Natick, eighteen miles southwest from Boston. It had twenty-nine families, and about one hundred and forty-five persons. The town was regularly laid out into streets, had a fort, and a house for public worship. "In a corner of this house Mr. Eliot had an apartment partitioned off, with a bed and bedstead in it." A church was formed in 1660. In 1670 there were between sixty and seventy communicants. It is here to be observed that the praying Indians were not all members of the churches, but included all serious Indians, who were inquirers or catechumens.

The following interesting anecdote is related of an Indian youth, who died at Natick, at the age of eleven years. This child heard Mr. Eliot preach, on a certain occasion, when the ordinance of baptism was to be administered to some children, whose parents had joined the church. In the course of his remarks, Mr. Eliot said that baptism was Christ's mark, which he ordered to be set upon his lambs, and that it was a manifest token of Christ's love to the offspring of his people, to set this mark upon them. The child took special notice of this passage, and often solicited his father and mother that one or both of them would endeavor to join the church, that he might be marked for one of Christ's lambs before he died. Not long after the mother and father united with the church, and the lad was baptized. He greatly rejoiced that he was marked for one of Christ's lambs; and now said to his father and mother, that he was willing to die. This event shortly after took place, and the "little one" was, doubtless, gathered into the heavenly fold of his Redeemer. Mr. Eliot, in order to prepare young men to explain and apply the Scriptures, established a lecture among them in logic and theology, once in two weeks, during the summer. A number of individuals were thus prepared to speak methodically and with much propriety. This was a kind of seminary for all the other towns.

Another place where Eliot labored was Pakemitt, in the limits of the present town of Stoughton, about fourteen miles from Boston. Here Mr. John Eliot Jr. preached once a fortnight. In its most flourishing state it contained twelve families, and sixty souls. Here were several Indians of much ability, who were employed as teachers.

The third town of praying Indians was Hassanamessett, in the present town of Grafton, thirty-eight miles from Boston, containing about sixty souls. There were sixteen persons connected with the church, and about thirty baptized per-

sons. The church had a pastor, ruling elder, and deacon, all exemplary men, and Indians.

About thirty miles from Boston was the fourth town of praying Indians, Okommackamesit, or Marlborough, containing about fifty souls. They owned about six thousand acres of land. Wamesit, the fifth praying town, was on Concord river, twenty miles from Boston, in the present limits of Tewksbury, and contained about seventy-five souls. Nashobah, the sixth town, was situated between Chelmsford, Lancaster, Groton, and Concord, about twenty-five miles northwest from Boston. It contained about fifty souls. It seems that the vice of drunkenness very much prevailed in this town. Gookin says, "I have often seriously considered what course to take to restrain this beastly sin among them, but hitherto cannot reach it." Magunkaquog, or Hopkinton, twenty-four miles from Boston, was the seventh town. It was a flourishing plantation. There were resident about eight members of the church established at Natick, and fifteen baptized persons.

The above seven were the principal towns of praying Indians. In addition, Mr. Eliot, accompanied by Mr. Gookin, the Aaron and Moses of this most benevolent work, used to visit the Indians, at what are now the towns of Oxford, Dudley, Ward, Uxbridge, Brookfield, and Woodstock in Connecticut. At all these places were more or less praying Indians. Indians were in the habit of proceeding from Natick and elsewhere, to teach in these then distant settlements.

Thus there were fourteen towns and two churches of praying Indians, and, as Gookin says, about eleven hundred souls who yielded obedience to the gospel.

The example and labors of Mr. Eliot were the means of turning the attention of benevolent men in other portions of New England, to the hapless condition of the Indians. In the colony of Plymouth, it pleased God to excite Mr. Richard Bourne, of Sandwich, to engage in the enterprize. He acquired a good knowledge of the Indian language, and was indefatigable in his efforts. Mr. John Cotton, of Plymouth, also engaged with much zeal in the work. In the year 1685, the praying Indians in this colony amounted to fourteen hundred and thirty-nine, besides boys and girls under twelve years of age, who were supposed to be more than three times that number. In the year 1693, there were within the limits of Eastham, five hundred and five adult Indians, to whom Mr. Treat preached; two hundred and fourteen adults, besides wanderers, at Marshpee, and places adjacent, under the care of Mr. Rowland Cotton, minister of Sandwich; one hundred and eighty Indians, to whom Mr. Thomas Tupper preached; and five hundred more under the care of Mr. Cotton, of Plymouth. Of these Indians, Mr. Bourne remarks, "There is good hope of divers of them; some of them being lately dead, having given a good testimony of their being in the faith; and so lifting up their souls to Christ, as their Saviour and their all in all; as divers of the well affected English know, and have been present among some of them, who departed this life."

"As concerning the messengers that were present, when the church was gathered, there were present our honored governor, with divers of the magistrates; there were also seven of the leading elders, with the messengers of their respective churches; besides, I suppose, five hundred people; some of the chief of them declaring their satisfaction and approbation of the present work at that time." *

At Martha's Vineyard, the gospel was preached with great efficiency and perseverance. The Mayhews will be had in everlasting remembrance.

Mr. Thomas Mayhew, senior, came over to New England, as a merchant, very soon after the settlement. Meeting with disappointments in his business, he purchased a farm in Watertown, and in 1641, procured of Sir Ferdinando Gorges, a grant or patent for Martha's Vineyard, Nantucket, and Elizabeth Isles, in order to establish on them an English settlement. In 1642, he sent his only son, Thomas Mayhew, Jr., a scholar, about twenty-one years of age, with some other persons, to the Vineyard. They established themselves on the eastern side. Mr. Thomas Mayhew, senior, soon followed, and became governor of the plantation. His son, who had been educated at Cambridge, was in-

vited to be the minister. "But his English flock," says Prince, "being small, the sphere was not large enough for so bright a star to move in. With great compassion he beheld the wretched natives, who were several thousands on those islands, perishing in utter ignorance of the true God and eternal life, laboring under strange delusions, enchantments, and panic fears of devils whom they most passionately worshipped. But God, who had ordained him an Evangelist for the conversion of these Indian Gentiles, stirred him up with an holy zeal and resolution, to labor for their illumination and deliverance. He first endeavors to get acquainted with them, and then earnestly applied himself to learn their language. He treated them in a condescending and friendly manner. He denied himself, and did his utmost to oblige and help them. He took all occasions to insinuate and show the sincere and tender love and good will he bore them; and as he grew in their acquaintance and affection, he proceeded to express his great concern and pity for their immortal souls. He told them of their deplorable condition under the power of malicious devils, who not only kept them in ignorance of those earthly good things, which might render their lives, in this world, much more comfortable, but of those also, which might bring them to eternal happiness in the world to come."

The first Indian who embraced Christianity was Hiacoomes, a man of a sober, thoughtful, and ingenuous spirit. This was in 1643. Mr. Mayhew used to invite him to his house every Lord's day evening, gave him a clear account of the nature of the Christian religion, and speedily brought him to an intelligent and resolute adherence to it. A mortal sickness which prevailed in 1645, and which was much more fatal in its ravages with the heathen than with the praying Indians, was the means of considerably extending the gospel. Two or three of the principal chiefs listened to Mr. Mayhew with much seriousness. In 1646, Mr. Mayhew was invited to hold a public meeting, so that he might be to them, as the sachem expressed it, "as one that stands by a running river, filling many vessels; even so shall he fill us with everlasting knowledge." This public meeting was continued once a fortnight, with manifest good effects. At one assembly twelve young men declared that they would go "in God's way." At another of these meetings, composed of praying and pagan Indians, the question in regard to the truth of Christianity came into a fierce debate. The interrogation was boldly made, Who is there that does not fear the *pouows*? It was replied that there was not a man who does not. Numerous instances of their power to hurt and to kill were alleged. At length Hiacoomes arose, and declared, with great firmness, that though the *pouows* might hurt those who feared them, yet he believed and trusted in the great God of heaven and earth, and therefore all the *pouows* together could do him no harm, and he feared them not. Hiacoomes followed this intrepid declaration with earnest prayer and preaching to the whole multitude. In the course of his remarks, he mentioned "forty-five or fifty sins committed among them, and as many contrary duties neglected; which so amazed and touched their consciences, that at the end of the meeting, there were *twenty-two* Indians who resolved against those evils, and to walk with God, and attend his word." Upon this advantage, Mr. Mayhew redoubled his diligence. He spared himself neither by night nor by day. He travelled and lodged in their smoky wigwams. He usually spent a great part of the night "in relating the ancient stories of God, in the Scriptures, which were very surprising and entertaining to them, and other discourse which he conceived most proper. He proposed such things to their consideration as he thought important, fairly resolved their subtle objections, and told them they might plainly see, it was purely in good will to them, from whom he could expect no reward, that he spent so much time and pains, and endured so much cold and wet, fatigue and trouble. Mr. Mayhew, indeed, counted all things loss for the sake of preaching the gospel to these poor wanderers. In order to support his wife and three small children, he was obliged to labor with his own hands, not having half the yearly income, which some common laborers enjoyed.

About the middle of October, 1651, there were 199 men, women, and children, who had professed themselves to be worshippers of the one living and true God. Two meetings were held, every Sabbath, and the services were conducted by Indians. A school was also established, in which were collected about thirty

scholars. By the end of 1652 there were 282 Indians, besides children, who had renounced the worship of false gods, and eight of the *pouvoirs* had forsaken their trade. In three or four years the number of praying Indians was greatly increased.

In 1657, Mr. Mayhew sailed for England, to give a particular account of the Indians to the Society for Propagating the Gospel, and to others. But neither the ship nor any of the passengers were heard of more!

He was so affectionately beloved and esteemed by the Indians, that they could not easily bear his absence so far as Boston, before they longed for his return; and for many years after his departure, he was seldom named without tears. The place on the way-side, where he solemnly took leave of his poor and distressed people, was remembered with sorrow by all that generation.

His excellent and venerable father, Mr. Thomas Mayhew, senior, was not at all disheartened by the sad loss of his son. He went once every week to some of the Indian plantations. When nearly sixty years old, he set himself with unwearied diligence to learn their difficult language, and, though a governor, was not ashamed to become a preacher. He sometimes travelled nearly twenty miles on foot, through the woods, to preach and visit. In a few years, with the assistance of the pious Indians, the gospel was carried to the west end of the island, till then in darkness; so that Martha's Vineyard and Nantucket could both be called Christian. There were then on these islands about 3,000 adult Indians. The venerable Mayhew lived till he was more than ninety-two years of age, persevering till the very close of his life, in his labors of love. He was succeeded by his grandson, Mr. John Mayhew, who followed closely in the steps of his father and grandfather. He died on the 3d of February, 1689, in the 16th year of his ministry, and in the 37th of his age, in joyful hope of eternal life, persuaded, as he said, that God would not place him with those after death in whose company he could take no delight in his life-time."

His eldest son, Mr. Experience Mayhew, on the death of his father, entered on the same field of labor. He preached to the Indians for more than thirty-two years. In 1702, Dr. Cotton Mather thus writes, "That an hopeful and worthy young man, Mr. Experience Mayhew, must now have the justice done him of this character, that in the evangelical service among the Indians, there was no man that exceeds this Mr. Mayhew, if there be any that equals him." This was at a time when there were more than thirty Christian assemblies, and 3,000 praying Indians. By the request of the commissioners in England, of the Society before mentioned, Mr. Mayhew made a new Indian version of the Psalms, and the Gospel of John.

Mr. Mayhew spent a life protracted several years beyond fourscore in the service of Christ among the Indians. In 1727, he published an octavo volume, in which he gives an account of more than thirty Indian ministers, and about eighty Indian men, women, and children, who resided within the limits of Martha's Vineyard. His son, Zacheus Mayhew, was employed by the Massachusetts Society for Promoting the Gospel among the Indians and others, in North America, till his death in 1803. In 1720, there were in the Vineyard, six small villages, containing about one hundred and fifty-five families, and about eight hundred souls. Each of these villages was supplied with an Indian preacher. Nearly all the remnants of these Indians have now disappeared.

On the island Nantucket, in 1674, there were three towns of praying Indians, containing about 300 individuals, one church, and 30 communicants.

The aggregate number of praying Indians in 1674, has been estimated as follows:

In Massachusetts, principally under Mr. Eliot's care,	1,100
In Plymouth, under Mr. Bourne,	530
In Plymouth, under Mr. Cotton,	170
On the island Nantucket,	300
On Martha's Vineyard and Chappaquiddick, under the Mayhews,	1,500
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	3,600

In 1698, the Rev. Grindal Rawson and the Rev. Samuel Danforth visited the several plantations of Indians in Massachusetts, and made report to the commis-

sioners of the Society for Propagating the Gospel. They reported thirty distinct assemblies of Indians, which they visited, having thirty-six teachers, five school-masters, and twenty rulers. The whole number of Indians under this arrangement, was 3,080. Of this aggregate number, 1,290 were in that part of Massachusetts which was formerly Plymouth colony, 1,585 were on the islands of Nantucket, Martha's Vineyard, Chappaquiddick, and the Elizabeth islands, and 205 only in the other parts of Massachusetts, which exhibited 1,100 in Mr. Gookin's account in 1674. All the rulers, teachers, and school-masters above named, were Indians. The teachers were, however, occasionally assisted by the neighboring clergy, and several of them were employed as school-masters. The commissioners gave a favorable opinion, generally, of the improvement and manners of the Indians, of their sobriety, decent dress, and proficiency in reading and writing. These facts show conclusively the blessed results of the labors of Eliot, the Mayhews, and their coadjutors. A few efforts were made in Connecticut and Rhode Island by the Rev. Messrs. A. Pierson, James Fitch, Roger Williams and others, but without great success.

We now proceed to exhibit the religious state of the country during the period of fifty-eight years, from 1662 to 1720. We shall, in the first place, bring forward testimony in proof of the lamentable decline of vital godliness; then furnish some statements of the partial revivals of religion which took place in different portions of New England; and complete our review of this period with some general observations.

The Rev. Thomas Prince, in one of his sermons, thus remarks. "This wonderful work of the grace of God, begun in England, and brought over hither, was carried on while the greater part of the first generation lived, for about thirty years. And then the second generation rising up and growing thick on the stage; a little after 1660, there began to appear a decay. And this increased to 1670, when it grew very visible and threatening, and was generally complained of, and bewailed bitterly among them; and yet much more to 1680, when but few of the first generation remained."

Mr. Stoughton, afterwards deputy governor, in an election sermon in 1668, thus pours forth his lamentations. "The death and removal of the Lord's eminent servants, in one rank and in another, this also hath manifested the lie in many of us. Whilst they lived, their piety and zeal, their light and life, their counsels and authority, their examples and awe kept us right, and drew us on in the ways of God, to profess and practice the best things; but now that they are dead and gone, ah, how doth the unsoundness, the rottenness and hypocrisy of too many amongst us make itself known, as it was with Joash after the death of Jehoida." The Rev. Thomas Walley, of Barnstable, in a sermon before the General Court of the Plymouth colony, in 1669, has the following sentence. "Are we not this day making graves of all our blessings and comforts? Have we not reason to expect that ere long our mourners will go up and down and say, How is New England fallen! The land, that was a land of holiness, hath lost her holiness; that was a land of righteousness, hath lost her righteousness; that was a land of peace, hath lost her peace; that was a land of liberty, hath lost her liberty, and is in sore bondage!" The Rev. Samuel Danforth, of Roxbury, in 1670, says, "Is not the temper, complexion, and countenance of the churches strangely altered? Doth not a careless, remiss, flat, dry, cold, dead frame of spirit grow upon us secretly, strongly, prodigiously. They that have ordinances are as though they had none; they that have the word, as though they had it not; they that pray, as though they prayed not; they that receive the sacraments, as though they received them not; and they that are exercised in the holy things, using them by the by as matters of ceremony." The venerable Dr. Increase Mather, in a treatise, printed in 1678, thus remarks. "Prayer is needful on this account, in that conversions are become rare in this age of the world. They that have their thoughts exercised in discerning things of this nature, have had sad apprehensions with reference unto this matter,—that the work of conversion hath been at a great stand in the world. Clear, sound conversions are not frequent in some congregations. The body of the rising generation is a poor, perishing, unconverted, and, except the Lord pour down his Spirit, an undone generation. Many that

are profane, drunkards, lascivious, scoffers at the power of godliness, despisers of those that are good, disobedient. Others, that are only civil, and outwardly conformed to good order, by reason of their education, but never knew what the new birth means." In 1683, the Rev. Samuel Torrey, of Weymouth, in the election sermon, says, "Oh, the many symptoms of death, that are upon our religion. Consider we then how much it is dying respecting the very being of it, by the general failure of the work of conversion; whereby *only* it is that religion is propagated, continued, and upheld in being among any people. As converting work doth cease, so doth religion die away, though more insensibly, yet most irrecoverably. How much religion is dying in the hearts of sincere Christians, by their declensions in grace, holiness, and the power of godliness." The Rev. Samuel Willard, pastor of the South Church in Boston, and vice president of Harvard College, in a sermon printed in 1670, remarks: "How few thorough conversions are to be observed? How scarce and seldom? Men go from ordinance to ordinance, and from year to year, and it may be are a little awakened and affected, but how few are effectually turned from sin to God. It is to be hoped that there are more than we know of. This work of God is secret. However, this is a certain observation, which may be safely made, that where there is no *outward* conversion, charity hath no ground to proceed on to believe that there is an inward one, for were the heart savingly changed, that would influence the life; yea, were men pricked to the heart under ordinances, they would cry out for help and direction, and we should hear of them." Dr. Increase Mather, in 1702, wrote as follows: "Look into our pulpits, and see if there is such a glory there as once there was; New England has had teachers eminent for learning, and no less eminent for holiness, and all ministerial accomplishments. When will Boston see a Cotton and a Norton again? When will New England see a Hooker, a Shepard, a Mitchel, not to mention others. Look into our civil state. Does Christ reign there as once he did? How many churches, how many towns are there in New England, that we may sigh over them and say, The glory is gone."

The same excellent man, of blessed memory, in a preface to a course of sermons on early piety, by some of the Boston ministers, printed in 1721, writes: "I am now in the eighty-third year of my age, and having had an opportunity to converse with the first planters of this country, and having been, for sixty-five years, a preacher of the gospel, I cannot but be in the disposition of those ancient men who had seen the foundation of the first house, and wept with a loud voice to see what a change the work of the temple had upon it. I wish it were no other than the weakness of Horace's old man, the *laudator temporis acti*. When I complain there is a grievous decay of piety in the land, and a leaving of the first love, and that the beauties of holiness are not to be seen as once they were; a faithful Christian growing too rare a spectacle; yea, too many are given to change, and leave that order of the gospel, to set up, and uphold which, was the very design of these colonies; and the very interest of New England seems to be changed from a religious to a worldly one. Oh! that my head were waters, and mine eyes a fountain of tears." The same state of things existed, perhaps not to an equal degree, in Connecticut. Dr. Trumbull says that, "the general state of the country was greatly altered from what it was at its first settlement. The people then were generally church members, and eminently pious. They loved strict religion, and followed their ministers into the wilderness for its sake. But with many of their children, and with others who had emigrated into the country, it was not so."

In September, 1769, by recommendation of the General Court, a synod of ministers, elders, and delegates, from various churches in Massachusetts, convened in Boston, to consider the deplorable declension in morals and religion, and to devise means for a reformation. Rev. Pres. Oakes, and Rev. John Sherman were appointed moderators. A day of fasting and prayer was solemnly observed by the synod. A committee was named to draw up the opinions of the assembly; which being done, it was repeatedly read over, and each paragraph distinctly weighed. The whole was then unanimously adopted. The General Court, in the following October, "commended it unto the serious consideration of all the churches and people in the jurisdiction, enjoining and

requiring all persons, in their respective capacities, to a careful and diligent reformation of all those provoking evils mentioned therein, according to the true intent thereof, that so the anger and displeasure of God, many ways manifested, might be averted, and his favor and blessing obtained." The principal evils enumerated by the synod, were the following: A great and visible decay of the power of godliness among many professors of religion; communion with God, especially in secret, much neglected; pride, manifested in a refusal to submit to the appointments and ordinances of God; contention, &c.; neglect of church fellowship and other divine institutions; irreverent behavior in the worship of God; Sabbath breaking in various ways, and a careless and heartless manner of performing the duties of the Sabbath. Many families do not pray to God morning and evening, and many more where the Scriptures are not daily read. "*Most of the evils,*" say the synod, "*that abound among us proceed from defects as to family government.*" Censoriousness, tale-bearing, law-suits. Much intemperance. The heathenish and idolatrous practice of health-drinking is too frequent. "And not English, but Indians have been debauched by those who call themselves Christians, who have put their bottles to them and made them drunk also. There are more temptations and occasions unto that sin, publicly allowed of, than any necessity doth require, the proper end of taverns, &c. being the entertainment of strangers. Church members frequent public houses, to the dishonor of the gospel." Other notorious breaches of the ten commandments were enumerated. Violation of truth; inordinate love of the world; want of public spirit. Hence schools of learning and other public concerns are in a languishing state. Opposition to a reformation, in some cases, bitter and long continued. Sins against the gospel. Sins, which were formerly acknowledged, not repented of nor forsaken.

But enough has been quoted to prove that there had been a melancholy declension from the days of the first fathers. The fine gold was changed. The peculiar people, with whom God had established his covenant, and whom he had blessed in a most wonderful manner, had become like the other nations, weary of the service of their Benefactor and Redeemer.

Notwithstanding, the aspect of the country was not one of unmingled gloom. There are some circumstances, which refresh and gladden the observer, as he casts his eye over these years. The Holy Spirit, in his renovating power, was not withdrawn entirely from the pleasant land of our fathers. The tears and prayers which had been poured out by Shepard, and Mitchel, by Clap, and Brewster, and Rogers, and Richard Mather, and thousands of others, were numbered in heaven, and the second and the third generation felt the benefit of them. Increase Mather, and many others of kindred spirit, still lifted up their voice of warning and entreaty.

The synod before mentioned, and which was termed the "Reforming Synod," recommended the adoption of several measures to promote a reformation. "Those in the higher ranks in society should first reform themselves of all which was amiss. None ought to be admitted to the communion without making a personal and public profession of their faith and repentance, either verbally or in some other way. The discipline of the church was to be immediately revived, and to be thoroughly and perseveringly attended to. The utmost endeavors were to be used to seek a full supply of officers in the church. "The defect of these churches on these accounts is very lamentable, there being in most of the churches only one teaching officer, for the burden of the whole congregation to lie upon. Civil magistrates were to take care that proper maintenance and support be provided for the ministers of religion. "Effectual care," say the synod, "should be taken respecting schools of learning. The interest of religion and good literature have been wont to rise and fall together. When New England was poor, and we were but few in number, comparatively, there was a spirit to encourage learning, and the college was full of students, whom God hath made blessings, not only in this but in other lands; but it is deeply to be lamented that now when we are become many, and more able than at our beginnings, that society, and other inferior schools are in such a languishing state. Wherefore, as we desire that reformation and religion should flourish, it concerns us to

endeavor that both the college, and all other schools of learning, in every place, be duly inspected and encouraged."

The main thing, however, recommended by this venerable assembly was, that all church members should renew their covenant, solemnly promising as churches and as individuals to abstain from all sin, to be more entirely the Lord's, and to strive for a general and thorough reformation of all which was wrong. All these things were to be done in a spirit of entire dependence on God, and with earnest prayers to the Great Head of the Church for his enlightening and sanctifying grace.

It is gratifying to learn that these measures were followed by happy results. "Very remarkable," says Cotton Mather, "was the blessing of God upon the churches, which renewed their covenant, not only by a great advancement in the holiness of the people, but also by a great addition of converts unto their fellowship." It was customary to observe days of preparatory fasting and prayer. This was followed by a general meeting, "whereat a vast confluence of their neighbors were usually present; on this day, the minister of the place having prayed and preached suitably to the occasion, proceeded then to read the covenant; whereunto the assent of the churches was then expressed, by the brethren lifting up their hands, and by the women only standing up; and, though in some churches none but the communicants, yet in others, those also which we call the children of the church, were actively concerned in these transactions. But ordinarily, in the afternoon, some other minister prayed and preached, and inculcated the covenant obligations; and many thousands of spectators will testify, that they never saw the special presence of the great God our Saviour, more notably discovered, than in the solemnities of these opportunities."

In these praise-worthy efforts to effect a reformation, the people of Massachusetts were followed by the inhabitants of Connecticut and Plymouth. The civil fathers and the ministers held mutual consultations. The ministers drew up the result of these deliberations, and the magistrates recommended them to the consideration of the people. Some clergymen reduced these instructions into a catechetical form, and propounded them to the children of their congregations. The General Court of Massachusetts issued an instrument, in March, 1689, enjoining upon all civil officers the execution of the laws, and earnestly recommending to all the people a ready compliance and co-operation.

In 1705, there was another partial reformation. A minister of Boston, in November of that year, thus writes: "Our societies for the suppression of disorders, increase and prosper in this town; there are two more such societies added unto the former; there are also religious societies without number in this country, that meet at proper times, to pray together, and repeat sermons, and forward one another in the fear of God. In some towns of this county, the ministers who furnish themselves with a society for the suppression of disorders, hardly find any notorious disorders to be suppressed. But then their societies are helpful unto them in doing abundance of good for the advancement of serious religion in the neighborhood, and to make their ministry much more profitable in the weekly exercise of it."

Rev. Samuel Danforth, of Taunton, son of Rev. Samuel Danforth, of Roxbury, thus writes in February, 1705: "We are much encouraged by an unusual and amazing impression, made by God's Spirit on all sorts among us, especially on young men and women. It is almost incredible how many visit me with discoveries of the extreme distress of mind they are in about their spiritual condition. And the young men, instead of their merry meetings, are now forming themselves into regular meetings for prayer, repetition of sermons, signing the same orders, which I obtained, some years ago, a copy of, from the young men's meeting in the north of Boston." A few days afterwards he writes, "We gave liberty to all men and women, from sixteen years old and upwards, to act with us, (in signing the reformation-covenant, as it was called); and had three hundred names given in to list under Christ, against the sins of the times.* The whole acted with such tears of gravity and good affection, as would affect an

* The practice of giving personal pledges, and of forming associations for the suppression of vice, it seems, is not a new thing. The more we search into the records of the former days, the more we shall find that wise and benevolent men lived before our generation.

heart of stone. Parents weeping for joy, seeing their children give their names to Christ. And we had several children of the church, in the neighboring towns, who came and joined with us in it. We have a hundred more that will yet bind themselves in the covenant, that were then detained from meeting. Let God have the glory. Yesterday, fourteen were propounded to the church; some for full communion; other for baptism, being adult persons. I have little time to think of worldly matters; scarce time to study sermons; as I used to do. I think sometimes that the time of the pouring out of the Spirit upon all flesh, may be at the door."

The Rev. Jonathan Edwards, of Northampton, in some accounts of a revival of religion in Northampton, has the following paragraphs. "I am the third minister that has been settled in this town; the Rev. Mr. Eleazar Mather, who was the first, was ordained in July, 1661. He was one whose heart was much in his work, abundant in labors for the good of precious souls. He had the high esteem and great love of his people, and was blessed with no small success. The Rev. Solomon Stoddard, who succeeded him, came first to the town, the November after the death of Mr. Mather, but was not ordained till September, 1672. He died Feb. 1, 1729. So that he continued in the work of the ministry here, from his first coming to town, nearly sixty years. And as he was eminent and renowned for his gifts and grace, so he was blessed, from the beginning, with extraordinary success in his ministry, in the conversion of many souls. He had five harvests, as he called them. The first was about the year 1679; the second in 1683; the third in 1696; the fourth in 1712; the fifth in 1718. Some of these times were much more remarkable than others, and the in-gathering of souls more plentiful. Those that occurred in 1683, in 1696, and in 1718, were much greater than either the first or the last; but in each of them, I have heard my grandfather say, the greater part of the young people in the town seemed to be mainly concerned for their eternal salvation."

The following paragraph relates to the town of Windham, in Connecticut: "God hath been pleased to make him (the Rev. Samuel Whiting, ordained Dec. 4, 1700) a very rich blessing among them, and doubtless many will have reason to bless God forever in that their lot hath been cast to dwell under his ministry. He hath seen the town flourishing to that degree, that in this short space of time, (thirty years,) two other societies are already sprung out therefrom."

Notwithstanding the reformations in morals, and the partial revivals of religion, which took place during the period under review, it is very evident that New England in 1720, and New England in 1640, were exceedingly altered. There had been manifestly a sad degeneracy. In looking for the CAUSES of this melancholy change, we find among the most prominent, the *difference in the nature of the population*. New England had lost, in some measure, that homogeneity of character, which was her glory and her strength in the first period. Difficulties in the middle and southern colonies had been the occasion of some emigration to New England, from those quarters. A considerable number from France, Ireland, and other countries of Europe, had removed to New England, while the emigrants from the parent seat, Old England, were actuated, in many instances, by other motives than those which animated the early fathers. It was not so much to enjoy an asylum of rest from religious persecution, nor to diffuse the gospel among the aborigines of these western regions, as it was to escape from the civil wars of the first Charles, and the proscriptions of the second, or what was worse, from the deserved execution of civil penalties. The great body of the inhabitants of these States were, indeed, descended from the old stock. But there was a considerable admixture of "aliens and foreigners," restless, impatient of civil or religious discipline, and frequently embroiling the magistrates and ministers in controversies, alike destructive to civil prosperity, and religious improvement. In addition to this, "several of the most considerable colonists, and many of the ministers, had returned to England."

Another principal cause of the religious declension was the *stormy political aspect of the country*. The whole period, from 1662 to 1720, was one of frequent and violent change. For nearly the first half of this period, Charles II. was on the British throne, "a prince, who was a traitor to the liberties of England, selfish, beyond the semblance of benevolence, and voluptuous, without the

decency of shame. His reign was disaster. His death was infamy." This prince was the lawful sovereign of such men as the Winthrops, the Rogerses, the Winslows, the Mathers of New England. To his court, licentious and debauched almost beyond Babylonian or Corinthian precedent, the people of New England were compelled to apply for rights, and privileges, and charters. James II., who succeeded Charles, and who reigned from 1685 to 1688, was a better seaman than king, and was deposed to the joy of all parties. The reigns of William III. and of Anne, which occupied nearly all of the remainder of the period, though in many respects prosperous, and though, to some extent, beneficial to the colonies, were still involved in almost constant wars. The relation of the following facts will show the extremely unsettled state of the country.

In 1663, Charles issued a commission empowering Col. Richard Nichols, Sir Robert Carr, George Cartwright, and Samuel Maverick, Esquires, to "hear and determine complaints and appeals, in all causes, as well military, as criminal and civil," within New England; and to proceed in all things for settling the peace and security of the country. In 1665, the commissioners appeared in Massachusetts, and began to execute their important trust. Their efforts were firmly resisted by the General Court. Thus commenced a long and angry controversy between the colony and the mother country. Lord Clarendon said that the "colonies had already become hardened into republics." In 1675, the memorable war between Philip, king of the Wampanoag Indians, and the New England colonies, began. It closed in 1676. In this short but most terrible war, 600 of the inhabitants of New England, composing its principal strength, were either killed in battle, or murdered by the enemy; 12 or 13 towns were entirely destroyed; and about 600 buildings, chiefly dwelling-houses, were burnt. In addition to these calamities, a large debt had been contracted, and a vast quantity of goods, cattle, and other property had been destroyed. Nearly every eleventh family had been burned out, and an eleventh part of the militia throughout New England had been slain in battle. A great part of the inhabitants were in mourning. There were but few which had not lost a relative.

In 1684, the charter of Massachusetts was declared to be forfeited, in the court of chancery in England; and the liberties of the people seized into the king's hands. Under this charter, the colony had enjoyed fifty-five years of liberty and prosperity, though for a few of the last years, the threatened invasion of the privileges which it secured, was the occasion of great distress. In 1686, Sir Edmund Andros came over as governor of New England. His lawless and arbitrary measures excited great commotion, and a determined spirit of resistance to his measures was avowed. The whole country was in a state of alarm. At length, in April, 1689, Andros and about fifty other persons were seized and confined. A new charter was granted by William, but it was not, in several particulars, so full and satisfactory as the old charter.

In addition to all the preceding causes of excitement, which were calculated to divert the minds of the people from the interests of religion, there was an earthquake, which produced great alarm; several extensive fires in Boston, by one of which, £200,000 worth of goods was consumed; several fatal disorders, particularly the small pox and yellow fever; the strange and most melancholy infatuation in regard to witchcraft; the failure of some important expeditions against the French possessions, &c. The minds of the people were, in fact, in a state of anxiety and gloom, for a number of years, almost amounting to derangement. They saw things through a discolored medium. They had felt the first impulse of that freedom, which, in a century after, burst out into a flame, but now they hardly knew what their rights were, nor how they were to be maintained. As it was, their minds were altogether unfitted to enter warmly and earnestly into the spirit of Christianity.

However, in accounting for the languishing condition of vital Christianity, there was another cause most disastrous and long continued in its operation—the *change in the requisitions for church-membership*. The aspect of this change on the purity of the churches has been most malign. In fact, it levelled the enclosure between the church and the world. It destroyed the fundamental distinction between the church, as a separated and consecrated community, and the mass of unbelieving men.

As this is a matter of vital importance, and as its effects are yet visible, after the lapse of a century and a half, we shall allot considerable space to the consideration of it.

In 1631, at the second General Court held after the establishment of the colony of Massachusetts bay, an order was passed, "that for the time to come, none should be admitted to the freedom of the body politic, but such as were church-members." And the tenure of church-membership, and of the enjoyment of any church-privilege, was, at that time, that of the New Testament—satisfactory evidence of regeneration. This most extraordinary law continued in operation for nearly sixty years, till the new charter, obtained from William and Mary, abrogated it. It occasioned discontent from the beginning; for there were, from the first settlement, a considerable number of persons, not church-members, who were, of course, excluded from all civil offices, and from having any voice in elections, and yet were subject to taxation and the various burdens of public service.*

The careful manner in which churches were constituted, and the privileges of church-membership granted, may be seen from the following account of the organization of the church in Woburn. As soon as there were a competent number to support a minister, the inhabitants considered themselves "as surely seated, and not before, it being as unnatural for a right New England man to live without an able ministry, as for a blacksmith to work his iron without a fire." This people, therefore, like others, laid their "foundation stone" with earnestly seeking the blessing of heaven in several days of fasting and prayer.

"They then took the advice of the most orthodox and able Christians, especially the ministers of the gospel, not rashly running into a church state before they had a prospect of obtaining a pastor to feed them with the bread of life. They soon obtained Mr. Thomas Carter of Watertown, a reverend, godly man, apt to teach the sound and wholesome truths of Christ, to preach for them." They were then formed into a church, after Mr. Symmes of Charlestown "had continued in preaching and prayer about the space of four or five hours." The other ministers present were Messrs. Cotton and Wilson of Boston, Allen of Charlestown, Shepard and Dunster of Cambridge, Knowles of Watertown, Allen of Dedham, Eliot of Roxbury, and Mather of Dorchester.

"After public worship, the persons intending to be formed into a church, stood forth, one by one, before the congregation and these ministers, and confessed what the Lord had done for their souls, by his Spirit, under the preaching of the gospel, and the events of his providence, that all for themselves, might know their faith in Christ; the ministers or messengers present, asking such questions as they thought proper, and when satisfied, giving them the right hand of fellowship. Seven were thus formed into a church, who in ten years, increased to seventy-four." A few days after, Mr. Carter was ordained pastor, by a council, "after he had exercised in prayer and preaching the greater part of the day." When a person desired to join the church, he visited his minister, "declaring how the Lord had been pleased to work his conversion;" if the minister found the smallest ground of hope, he propounded him to the church, after which some of the brethren, with the minister, examined him again, and reported their opinion to the church. After this, all the congregation had public notice of his design, and he "publicly declared to them the manner of his conversion." If any were, "through bashfulness, unable to speak for edification, less was required of them." Women were never called to speak publicly. All this was done "to prevent the polluting of the ordinance by such as walk scandalously, and to prevent men and women from eating and drinking their own condemnation."† Such being the strictness of the terms of admission to the church, it is very manifest that many individuals would be effectually excluded from the privileges of freemen. For such persons, there were two alternatives; either to attempt to lower the terms of admission to the church, or to procure the abolition of a profession of regeneration as a test of citizenship. The latter course was first taken. One of the assistants in the government of Massachusetts, in 1630, was William Vassal. In 1635 he settled in Scituate, in the Plymouth

* Wisner's Historical Sermons, p. 4.

† Morse and Parish's History of New England, p. 205.

colony. "He was a gentleman," says Hutchinson, "of a pleasant, affable disposition, but always opposed to the government, both in Massachusetts and Plymouth." Scituate in Plymouth, being contiguous to Hingham in Massachusetts, Mr. Vassal had much influence in the latter colony as well as in the former, and had laid a scheme for petitions, of such as were non-freemen, to the courts of both colonies, and upon the petitions being refused, to apply to the Parliament, pretending that they were subjected to an arbitrary power. The two first of the Massachusetts' petitioners were Samuel Maverick and Robert Child. Maverick was a freeman before the law confining freedom to such only as were members of churches was in force, but being an Episcopalian, had never been in office. Child was a young man who had studied law at Padua in Italy. The substance of their petition was, that civil liberty and freedom might be forthwith granted to all truly English, and that all members of the church of England or Scotland, not scandalous, might be admitted to the privileges of the churches of New England; or, if these civil and religious liberties were refused, that they might be freed from the heavy taxes imposed upon them, and from the impresses made of them or their children or servants in the war; and if they failed of redress there, they should be under the necessity of making application to Parliament, who they believed would answer their prayer.

The court and a great part of the people of the country were much offended with this petition. A declaration was drawn up, and published, by order of the court, in answer to the petition, and in vindication of the government. The petitioners attempted to interest the English government in their behalf, but their claims received but little attention, at that time, in consequence of the representations of Mr. Winslow, agent for the colony in England.

The following facts will show how closely identified were the civil and religious concerns of the country. In 1665, the General Court restrained the North Church in Boston from calling Mr. Powell to be their minister, who had the character of a gifted though illiterate man, and went so far as to recommend to them Mr. Reyner, a minister of Plymouth. Just before, they had laid a large fine upon the church at Malden, for choosing a minister without the consent and approbation of the neighboring churches, and allowance of the magistrates.*

The dispute in regard to making church-membership a qualification for civil rights extended through all New England. "There was a strong party in the colony at Connecticut," says Dr. Trumbull, "who were for admitting all persons of a regular life to a full communion in the churches, upon their making a profession of the Christian religion, without any inquiry with respect to a change of heart; and for treating all baptized persons, as members of the church. Some carried the affair still farther, and insisted that all persons who had been members of churches in England, or had been members of regular ecclesiastical parishes there, and supported the public worship, should be allowed to enjoy the privileges of members in full communion in the churches of Connecticut. They also insisted that all baptized persons, upon avowing the covenant, as it was called, should have their children baptized, though they came not to the Lord's table. Many of the children of the first settlers, and others, who had since emigrated into the country, had made no open profession of religion, and their children were not baptized. This created uneasiness in them, in their ministers, and in others. They wished for the honors and privileges of church-members for themselves, and baptism for their children; but they were not persuaded that they were regenerated, and knew not how to comply with the rigid terms of the Congregational churches. A considerable number of the clergy, and the churches in general, zealously opposed all innovations, and exerted themselves to maintain the first practice and purity of the churches. Hence the dissensions arose."†

In consequence of these difficulties, the General Court of Massachusetts, in 1657, advised to call a general council of the ministers, and sent letters to that effect, to the other courts. The General Court of Connecticut, on the 26th of February, 1657, appointed Messrs. Warham, Stone, Blynman, and Russell, to meet the elders, who should be delegated from the other colonies. The Gen-

* Hutchinson, i. p. 174.

† Trumbull, i. 297, 298.

eral Court of New Haven were entirely opposed to the measure, and in a long letter remonstrated against it. They expressed their apprehensions that a general council, at that time, would endanger the peace and purity of the churches. The council met, however, in Boston, June 4, 1657, and after about fifteen days' deliberation, published an elaborate answer to twenty-one questions. The main question was decided in the following manner. "That it is the duty of infants, who confederate in their parents, when grown up unto years of discretion, though not yet fit for the Lord's Supper, to own the covenant, they made with their parents, by entering thereinto, in their own persons; and it is the duty of the church, to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise do continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant, in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."* The elders from Connecticut carried back a copy of the result of the council, which the court ordered to be printed and forthwith sent to all the churches in the colony; if any of the churches should have objections, they were directed to transmit them to the General Court. The answers were afterwards printed in London. The decisions of the council do not appear to have had any influence to reconcile, but rather to inflame the churches. "A number of ministers," says Trumbull, "and the churches pretty generally, viewed this as a great innovation, and entirely inconsistent with the principles, on which the churches of New England were originally founded, and with the principles of Congregationalism."

In consequence of this general opposition to the new measures on the part of the churches, the General Court of Massachusetts appointed a synod of all the ministers in the colony, to deliberate and decide on the following questions. 1. Who are the subjects of baptism? 2. Whether, according to the word of God, there ought to be a consociation of churches? The synod met in Boston, in September, 1662. The General Court of Connecticut took no notice of the synod. The churches and ministers of New Haven, were still unanimous in opposition. The answer to the first question was substantially the same with that given by the council, in 1657. The vote was about "seven to one" in favor. Several learned and excellent men, however, protested earnestly against the opinion. Among the dissentients were President Chauncey of Harvard College, Dr. Increase Mather of Boston, and Mr. Eleazer Mather of Northampton. Mr. John Davenport of New Haven, and also Mr. Increase Mather, published powerful arguments against the result of the synod. Mr. Mather of Northampton, thus writes to Mr. Davenport. "There was scarce any of the Congregational principles but what were layen at (assailed) by some or other of the assembly; as relations of the work of grace, power of voting of the fraternity in admission, profession of faith and repentance not to be required of such as were baptized in the church, in reference to the baptism of their children." Increase Mather afterwards changed his opinion, and wrote in favor of the synod. Most of the churches, throughout New England, adopted the innovation with great reluctance. "Very various," says Dr. Cotton Mather, who was in favor of the opinion of the synod, "have been the methods of the pastors, to bring their churches into the desired order; many the meetings, the debates, the prayers, and the fasts, with which this matter has been accomplished. Some churches most unaccountably will not baptize the offspring of parents, who are not themselves communicants." In some places it produced most fearful divisions. In Hartford, there was a very great contention, which agitated all New England. Its termination, at length, was mentioned in the proclamation of the governor at the annual thanksgiving, as one of the causes of gratitude. The first church in Boston was torn in sunder. The two portions had no church fellowship, for fourteen years. "The whole people of God, throughout the colony," says Mather, "were too much distinguished into such as favored the old church, and such as favored the new church, whereof the former were against the synod,

* *Magnalia*, (Hartford Ed.) Book v. p. 238.

and the latter were for it." In 1667, not one church in Connecticut (with which New Haven was now united) had complied with the recommendation of the synod. The first church in Hartford led the way in adopting what has been frequently termed the *half-way covenant*. At one time, more than 100 persons owned it. But so late as 1711, many churches in Connecticut refused to baptize the children of any except such as were in full communion. In Massachusetts it seems to have met with less opposition. This was very much owing to the powerful influence of a few such men as Dr. Increase Mather of Boston, and Mr. Solomon Stoddard of Northampton. At length it became a very general practice. The churches lost their spirituality and purity. Wordly men were admitted into its privileges, and hung like an incubus on its bosom. Efforts for discipline and for the reformation of morals, or the promotion of revivals, were sure to be opposed and prevented. The way was gradually preparing for Arminianism, and Unitarianism, and years of spiritual death.

HISTORICAL VIEW OF ROMAN CATHOLIC MISSIONS.

IN giving a brief survey of the efforts of the Roman Catholic church in establishing Foreign Missions, I shall in the first place look at the *means* which they have employed for this purpose.

It will be obvious to every one, that so far as human means are concerned, the Romish church has every possible advantage over the Protestant church. Whilst the Protestants, in their various sects, amount only to 57,694,000, the Roman Catholics form one solid body of 129,550,000. Whilst on the Protestants no principle will operate but that of true Christian benevolence, which alas! so few of them possess, the Roman Catholics are wrought upon and drawn into the Pope's interests by selfish motives, by a hope of purchasing heaven by indulgences, and by all the unnumbered considerations and motives flowing from selfishness and superstition. Whilst the Protestant churches have no other missionaries but the few volunteers that offer themselves for this field, the Pope has but to open a couple of monasteries, or give a hint to the General of the Company of Jesus, to fill any country with his missionaries. Their institutions for this purpose are great and extensive. The most efficient of these was and is, doubtless, the Propaganda at Rome, (*Congregatio de Propaganda fide*), formed by Gregory XV. in 1622. It consisted, according to some, of twelve cardinals and some prelates, or, as others would have it, of thirteen cardinals, two priests, one monk, and one secretary. Mosheim mentions eighteen cardinals and several ministers and officers of the Pope. It is designed to propagate the Roman Catholic religion throughout the world. Nothing particular respecting its income and operations has been obtained. "Its riches," says Mosheim, "are to this day adequate to the most expensive and magnificent undertakings. By it, vast numbers of missionaries are sent out into every part of the world." The Propaganda holds a session every week in the presence of the Pope, in a palace built for the purpose. Says the *Rheinish Encyclopedia*, "Its printing office (from which breviaries and missals proceed far and wide) is furnished with types of ALL important languages of the globe, and is altogether the first establishment of this kind now existing. It excites our admiration, they continue, when we see into how many languages extensive works are translated and printed within a few weeks. If we consider this unique institution only, (and there are many more of equal excellency in Rome,) we can easily account for what purposes the immense sums have been used, that wandered to Rome in past times." A magnificent and immense library is also attached to the Propaganda. (*Rheinish Encyclopedia*, *Coll. de Propaganda*.) In 1627, Urban VIII., connected with it a college or seminary for the propagation of the faith, for the purpose of educating missionaries. This seminary owes its existence to a Spanish nobleman, John Baptist Viles, residing at the court of Rome. To lay its broad foundations, he offered to the Pope all his ample possessions, together with his house at Rome, a noble and beautiful edifice. His zeal excited a spirit of emulation, and he was followed for more than a century by a large number of donors. The instructions imparted in this seminary are well adapted to the end, and are altogether superior in the

department of languages. "All important languages of the globe," says the Rheinisch Encyclopedia, "are taught there." In 1637, the Cardinal Barberia, brother of Urban the VIII., established twelve scholarships (stellen) for young men from Asia and Africa; and the year after, thirteen others for seven Ethiopians and six Hindoos, or if they could not be obtained, for as many Armenians. The expenses of this seminary are said to amount to 50,000 Roman dollars yearly. "Its beautiful library and press," (probably the same with those of the Propaganda,) says the work above quoted, "make it an institution unequalled as yet by any similar one."* In 1663 the Congregation of the Priests of Foreign Missions was instituted in France by royal authority, while the bishops and other ecclesiastics founded the Parisian seminary for missions abroad. From hence apostolic vicars are still sent out to Siam, Tonquin, Cochin China, and Persia, bishops to Babylon, and missionaries to the Asiatic nations." (See Mosheim.) But if Abbé Tessier in his Methodical Encyclopedia, (*Encyclopédie Méthodique, Paris, 1787, 220 vols. 4to.*) and if the great, complete, Universal Lexicon, Leipsic and Halle, (*Grosses Vollständiges Universal Lexicon, Leipsic and Halle, 1739, bds. 64 vols. fol.*) is correct, there must be an inaccuracy in Mosheim. According to the complete Universal Lexicon, the Congregation of the Priests of Foreign Missions was instituted by Paul, and confirmed by the archbishop of Paris in 1626, sanctioned by the Pope 1632, and by the king of France 1642. It is destined for the up-building of destitute Roman Catholic churches at home and abroad. It has, or had, according to Mereri, 77, according to others above 80 houses or monasteries, of which the house of St. Lazarus, (*Maison de St. Lazare,*) at Paris, is the most considerable; hence the order is often called Lazarists. Besides one mission which they still retain in China, they have missions at Algiers, Damascus, Tunis, Tripoli of Syria, Aleppo, Trebizonde, Syra, Antoura, Smyrna, Constantinople, and some other places. A seminary of Foreign Missions, according to Abbé Tessier, (*Encyclop. Method. art. Missions,*) was founded at Paris, in 1663, by Bernard de St. Therise, a barefoot Carmelite, and bishop of Babylon, seconded by sundry persons, zealous for their religion. It is destined both to send forth and support apostolic laborers, and is intimately connected with the Propaganda at Rome. Its missionaries go chiefly to the kingdoms of Siam, Tonquin, and Cochin China. According to the Annales of the Propaganda, a work printed at Paris, this institution is yet in full operation, sends out its missionaries from time to time, and M. Langlors, who is now president (superieur) of it, stands in lively and confidential correspondence with the laborers abroad.

"In 1707," says A. Tessier (Encyclop. Meth. art. Miss.) "Clement XI. ordered the principals of all religious orders, to appoint certain numbers of their respective orders, to prepare for the service of Foreign Missions, and to hold themselves ready, in case of necessity, to labor in any part of the world. This zeal," he continues, "though very conformable to the command of Jesus Christ, and to the apostolic spirit, has found no favor in the eyes of the Protestants. Being unable to imitate it, they have resorted to the easy expedient of rendering it odious, or at least suspicious."

Of these orders, there are three which distinguished themselves specially in the spread of Romanism, namely, the Capuchins, the Carmelites, and the Jesuits. When Rees (Encyclopedia) says that the former order have become much more numerous than the others, I suppose that he means they have become more numerous than the Jesuits of the first order or rank. Only then the remark can hold true. The number of the Jesuits of all the orders has never been known, and probably never will be. The founder of the Capuchins was Matthew Bassi or Basci, who instituted the order on a special revelation from heaven, as he said, in 1528, and received immediately the sanction of the order from the Pope Clement VII. They were first confined to Italy, but afterwards received permission to settle where they pleased. Their first convent was built at Mendon, by the Cardinal of Lorraine. Henry III. of France, built them another at Paris. They soon grew so numerous that they were divided into nine provinces in France, or into ten, reckoning that of Lorraine. In 1606, they established themselves in Spain, and during the first half of the last century they were divided into more than fifty provinces, and reckoned near 500 monasteries, and 50,000 members of the order, without taking into the account their missions and missionaries in Brazil, Congo, Barbary, Greece, Syria, and Egypt. (Mereri, Dictionary Historical, 1740.)

As to the Carmelites, they seem to have done comparatively little towards Foreign Missions. As I have been unable to get any information respecting them, except what Encyclopedias and Historical Dictionaries give, I shall say nothing respecting them. They used to pretend to descend from Elijah as their founder, and maintained that all the prophets and saints of the Old Testament, together with Pythagoras and the Gallic Druids, belonged to their order; that the Rechabites, Essenes and Pharisees were their Tertiarii,

* The Propaganda has of late been supposed to be impoverished, nor is this improbable; but the Emperor of Austria has made extraordinary efforts to raise it again. The King of Spain has devoted \$60,000 to its support, and a kind of cent societies have lately grown up in France, to raise its declining funds.

and Mary, with all the pious women of the New Testament, their nuns. Jesus Christ was their protector; if not a Carmelite himself, and his apostles, emissaries proceeding from Mount Carmel. At one time they divided their order into 38 provinces, in which they pretended to possess 7,500 monasteries. Their order, according to their statements, then consisted of 180,000 members. But all this is vanity and a deception.

The history of the Jesuits is better known to the Protestant world than that of any other order of the Roman Catholic church. By way of remembrance, however, I shall touch upon a few facts respecting them. This institution would, to all human appearance, have deluged the world, had Divine Providence permitted them to go on. Their plan was a universal hierarchy, with the Pope as the titular ruler; and their order, (the general of the order at the head of it,) as the true and active manager of the whole. Their riches were immense. They indeed possessed no more than 24 houses (Professhauser) in which the so called Professi, or Jesuits of the first order lived, and which, according to their constitution, could own no property, but had to depend on charity; but they owned besides these, 612 colleges for their scholars or candidates, and 399 so called *residences*, or *houses of probation*, for their coadjutor Jesuits of the second order, all of which could possess property to any amount, and many of which equalled in splendor and income, the palaces and houses of the kings and princes of France. They possessed numerous abbeys. They were the confessors of kings and queens, princes and ministers. They pretended to say for their benefactors 70,000 masses and 100,000 rosaries annually: no small inducement for superstitious people to give. Says one of them, "For the founder of a college or house, we say during his life time 30,000 masses and 20,000 rosaries, and as many after his death. So that if an individual founds two colleges or houses, he enjoys the benefit of 120,000 masses, and 80,000 rosaries." They carried on a trade in India and China more extensive than the English and the Danes, and in some places to the exclusion of all others. With drugs they traded in Lyons and Paris, and, in spite of a direct prohibition from the Pope, with bread, spices and wine in Rome. According to the testimony of Cardinal Tournon, they lent money on usury, taking 25 to 27 per cent interest at Peking; in other places they demanded 100 per cent. The charities bestowed upon them were immense. There was a time when they amounted, in the city of Rome alone, to 40,000 Roman dollars annually, and once within a short space of time three families bequeathed to them above 130,000 Roman dollars. At the abolition of the order, their property when confiscated was found to exceed *ten times* the papal treasury at its most flourishing and affluent period; and yet no money was scarcely found in their establishment, owing, no doubt, to their precaution to secrete it for future purposes. All this immense wealth and power was to be used for the execution of their plans, which were most intimately connected with the extension of Popery. Their whole order, which contained many able members, was by constitution and oaths subjected to the arbitrary direction of the general of the order, bound to promote its interests by every possible means and by every sacrifice which might be required, life itself not excepted, which indeed they did lay down in many instances. What but the hand of the Almighty could redeem the world from such a horrible enemy as this? The order was revived by Pius VII. in 1814. Power was again granted to them, to apply themselves to the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and to administer the sacraments. They were placed by the bull in the same condition of privilege and power as they formerly enjoyed. The publication of the bull was followed by an act ordaining the restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property; and the bull was never to be submitted to the judgment or revision of any judge, with whatever power he might be clothed. The bull of Clement XIV., which abolished the order, was abrogated, (one infallible decree by another infallible decree,) and it is lastly stated in the bull, that if any one shall attempt, by an audacious temerity, to *infringe or oppose* any part of this ordinance, he will thereby incur the *indignation of Almighty God and of the holy Apostles!!!* What that order will yet do, and what contests the church will yet have to sustain against them, time must teach.

From the pamphlets which have been sent from Paris to a gentleman in Boston, it appears probable that a new Propaganda has recently been established in France. The pamphlets are printed at Paris, and entitled "Annals of the Propagation of the Faith." (*Annales de la Propagation de la Foi. Paris.*) They are the numbers 15 to 18 reaching to the close of 1829. Three numbers are issued every year. Hence it appears that this Foreign Mission publication began in 1824. The writer of the article, "The Papal Church in the United States," inserted in the American Quarterly Register, says, "At what precise period this association was formed, or what station it holds in the Roman Church, whether it has succeeded the College de Propaganda fide, (by which he must mean the Propaganda in Rome,) or is a new body altogether, we are not informed." But for anything which appears from those pamphlets, it must be a *new association*. Its seat is in France; but the press has never been removed from Rome. Its funds are raised in France only. Its missionaries proceed from France, receive their support from thence,

and send their reports thither. It has a *superior council* (conseil superieur) in France, (where, precisely, could not be ascertained,) and a *particular council* (conseil particulier) at Marseilles. It consists of two divisions, each having its own central council. That of the northern division is seated at Paris, that of the southern at Lyons. For a specimen of the income and expenditures of this new Propaganda, see American Quarterly Register, vol. ii. page 195.

There is, then, a Foreign Mission Association in France, in full and growing operation, as it appears. The charities which they bestow upon the missions, are then by no means the only support of those missions, but only the voluntary contribution of that new Propaganda, as I suppose it to be.

It might be interesting to give an accurate account of their institutions, colleges, and theological seminaries on missionary ground, if I had been able to obtain definite information on the subject. The Edifying Letters of the Jesuits, mention a number of them as existing in China and India at that time, and according to the Annals of the Propaganda, and the Evangelical Church Journal, printed at Berlin, several of them are still in a flourishing state, and young converts are besides still sent to Europe, to be educated as missionaries among their countrymen. Last year four young Catholic Chinese arrived in France, to receive a theological education.

I now proceed, in the second place, to consider the Foreign Mission Operations of the Roman Catholics. I shall say nothing in particular respecting their efforts and success in *America*.

Impenetrable darkness rests upon the Roman Catholic Missions in Africa. To Congo, which was discovered in 1484, a mission was sent soon after its discovery. The king and his son immediately received the ordinance of baptism, and a form of Christianity must have prevailed to a considerable extent; for Mereri remarks, in his Historical Dictionary, that idolatry was afterwards introduced *again*. The Count of Songo, the mightiest subject of the king of Congo, made several attempts, at the beginning of the 17th century, to render himself independent of his sovereign, because his country was, from its situation, almost inaccessible to a large army. This induced the king to request from the Pope, missionaries for that country. A number of Capuchins were, in consequence of it, sent there by the Pope in 1644 and 1647. They were kindly received by the Count of Songo, and dispersed in every part of the country. Their success must however have been small. Modern travellers observe that the Capuchins were in many instances poisoned by the inhabitants, a common way among the Congo negroes to despatch those whom they dislike. Yet it does not appear that these missionaries are at all discouraged. They continue to labor there to this day.

To Egypt, the first missionaries were sent at the close of the 16th century. They were sent out by Henry III. of France, at the request of Pope Gregory XIII., and the offer of Aquaviva, the General of the Jesuits, to furnish the men. The missionaries were Jesuits. They pretend to have had considerable success at first. Henry IV. and Louis XIII., informed of their prosperity, increased their number and assigned funds for their support. They made still more rapid progress with the aid lent to them by Louis XIV. They at last succeeded in establishing a mission at Cairo. At what time is uncertain. The most conspicuous missionary in Egypt was M. Sicard. He had been a very successful missionary at Aleppo, to which place he proceeded from France, in 1706. Though attached to his mission by very tender ties, yet as soon as he received orders to take the place of the deceased superior of the mission at Cairo, he immediately left his beloved Aleppo, and resorted to his new place of destination, where he took hold of his work with his usual vigorous and self-denying spirit. He conformed himself entirely to the Egyptian mode of living. He ate nothing but vegetables, dressed and dwelt as the Egyptians did, and disputed and conversed with them for nine successive years without ceasing, until at last he saw *one* man turn over to Roman Catholicism. From that time onward he succeeded better, proceeded to Thebais, and penetrated into regions before unvisited by any European. At Cairo he ended his laborious life. Mr. Wolff found the establishment still at Cairo in 1822, but it was then very inefficient. They made no attempts among the Turks, which they said was now prohibited by His Holiness, but confined their feeble efforts to the heretics only.

In Abyssinia the Roman Catholics have sustained a most desperate struggle for several centuries, and have exhibited a degree of perseverance and devotedness to their cause, which deserve the highest encomiums. It was the beginning of the 16th century specially, when the Pope, to make up for his loss of power and income in Europe, endeavored to establish his dominion in other parts of the world. His watchful eye was soon directed towards Æthiopia, a country of about 88,000 square miles in extent, and 4,000,000 of inhabitants, that had torn herself from the bosom of the mother church, together with the other Monophysites about the beginning of the 6th century, and whose singular and ill-calculated ecclesiastical constitution, seemed to make it an easy prize. On account of a war which had broken out between the Abyssinians and the Turks,

Queen Helena, who reigned over Abyssinia, during the minority of king Negus, David II. requested aid from the king of Portugal in 1516. In 1520, a Portuguese fleet, with soldiers, bishops, and other missionaries, arrived in Habesh. St. Ignatius, the founder of the Jesuits, to whom the Pope had transmitted the charge of the mission, appointed John Nugnez, patriarch of Abyssinia, and Oviedo and Carnero his coadjutors. The patriarch separated from Lisbonne in 1550. At the time the patriarch arrived in Æthiopia, David II. was already succeeded by Agnaf his son, who, as the missionaries stated, was the best theologian, and the most subtle disputant in his kingdom. Still the mission prospered under him. But as soon as he was succeeded by his brother Adamas, the Catholics were persecuted with the utmost cruelty. The bishop came near being killed by the king's own hands. The Jesuits fled into caves. A Portuguese colony, which had been planted in Æthiopia to second and support the mission, was banished; women and children retained in slavery. Oviedo and five of his companions still remained in Æthiopia, in extreme poverty and peril, and labored to the last moment of their lives. King Adamas died in 1563. The last of the missionaries, Francis Lopez, died as late as 1597. Piedro Paez, a Castillian, was appointed for that bloody mission, and started in 1580. He was first taken prisoner by the Tures, dragged from dungeon to dungeon, and made to labor on the galleys for several years, but never lost sight of his mission. He was afterwards released, and penetrated into Æthiopia in 1603, and was well received. The king then reigning was favorably disposed, and requested, in 1604, patriarchs, bishops, and missionaries; whom he received. The cause of the Pope now prospered. In 1604, the emperor, his son, and many grandees and officers of the state, and many monks, became Roman Catholics. The public religious services, and all the ceremonies of the church, were now fast Romanized. But too fast. It produced a reaction. The people rebelled. War ensued, in which thousands perished on either side. As long as the emperor lived, the Roman Catholics were supported and protected. But his successor belonged to the other party. With his accession to the throne, persecution began. Death and exile, were the usual punishments. The Roman Catholic patriarch was exiled and removed. But Apollinaro d'Almeida, and seven other Jesuits, were determined not to leave the ground; dispersed in the empire, and continued to labor in secret. Caspar Paez and Juan Pareira lost their lives in the cause in 1635, the bishop of Neieé and two other missionaries, in 1638. Two others, Bruni and Cardeira, were cruelly put to death in 1640, and Bernardo de Noguera, who continued to labor, forsaken of all, the only missionary in the whole empire, finished his course by martyrdom in 1653. Yet soon after, seven other missionaries made again an attempt to enter this dangerous field. Two were massacred on the road by robbers, two penetrated into the capital of the empire, and were instantly seized and put to death, three were decapitated by the pasha of Suaguen, from whom the emperor of Æthiopia had demanded their heads. In 1714, the circumstances being favorable, another attempt was made. Missionaries arrived there and were well received. But another sedition put a stop to their efforts. The emperor was poisoned, the missionaries stoned, in 1718. A few trials more were made, but with declining success. After a desperate and heroic contest of near 300 years, the Propaganda suspended their efforts at the close of the last century.

"In Africa, on the Senegal river," says the Rheinisch Encyclopedia, 1827, "the Roman Catholic missions are in a poor condition. But a description of the hitherto unknown empire, *Mulua*, between Mozambique and Angola, in the interior of Africa, gives us the most interesting accounts of the important progress which the Portuguese Capuchin missionaries make there." They are there preaching Popery in the interior of Africa, where no Protestant missionary has ever yet put his foot!!

In the Levant, the Roman Catholic missions were and are still numerous. Already Mereri gives the following enumeration. The Capuchins of the Congregation of Paris, entertain twelve missionary stations in the dominions of the Grand Seignior, namely, Galata and Pera, at Constantinople, Smyrna, Scio, Athens, Napoli di Romania, Candia, Naxia, Paros, Milo, Syra, and Castadachi. The Capuchins of Touraine have seven—Nuosia, Arnica, Cyprus, Aleppo, Grand Cairo, Diarbeck, Ninive, and Babylon. The Capuchins of Bretagne have six—Damas, Tripoli in Syria, Baruc, Sidon, and two on Mount Lebanon. The Jesuits have ten, namely, in Constantinople, Smyrna, Damas, Seid, Aleppo, on Mount Lebanon, in St. Turin, Scio, Naxis, and Negropont. The Carmelites have three—in Aleppo, Tripoli in Syria, and Bassora. Thirty-eight missionary stations in all. There is another mission in Antoura, which has existed since 1659, and another still in St. Jean d'Arc. We have no time to give even the smallest sketch of the labors performed in these stations. In some of them at least, business is carried on with vigor and fidelity. In Constantinople there are always numbers of Catholic slaves in the beguios or prisons. Even these are faithfully attended to. Every Sabbath a missionary shuts himself up with them in the prison, for the purpose of attending divine worship with them. The sick are diligently taken care of. In time of plague, if it extends to the prison, one missionary is selected to make the prison his permanent abode, until the plague shall be over, in order to pray with the sick, to hear their confessions, to give the eucharist, and the

extreme unction to the dying, and to render them such services as they may need. Sometimes he escapes the plague, at other times he is carried from the prison to the burying-ground. Their efforts among the Greeks and Armenians are unwearied, and by no means unsuccessful, as our own missionaries have repeatedly noticed. They have often been persecuted, put into chains, dragged into prisons, and beaten, yet they continue to labor, still hoping to unite one day all the heretics in the East, and in the world, to the Roman Church, from which they have departed.

Armenia is a country which has ever excited the deepest interest at the court of Rome, and the most strenuous efforts have been made, and are making to this day, to bring this church again into subjection to the Pope. A sketch of the missionary labors of the Roman Catholics among the Armenians, would lead us back to the first reception of Monophysitism among the Armenians, about the middle of the 5th century. Since that time the Popes have never lost sight of this people, and on several favorable opportunities were near taking possession of them again. Yet they have never succeeded in doing so, although their efforts have of late been crowned with rather uncommon success in Asia Minor. At Erzeroum they have had a stated mission ever since 1688. The first missionary who went there died with the plague, which he contracted by visiting people infected with that disease. About the beginning of the 18th century, the missionaries and their adherents were accused of designs against the Porte. Some Catholic Armenian priests were bastinadoed, others severely fined, one missionary was put into chains, and the others exiled from Erzeroum. They were, however, soon restored to their station by the interference of marquis Chateaufort, French ambassador at the court of Constantinople. They now divided the mission into two, superintended by Messrs. Ricard and Monier. One was called the mission of St. Gregory, and comprised the cities of Tarzon, Assankala, Cars, Beazit, Arabkire, and forty villages; the other was called the mission of St. Ignatius, and embraced the cities of Ispire, Baybourt, Akaska, Trebizond, Gumichkané, and twenty-seven villages. Ricard and Monier labored with great success. The former introduced himself to the people by his knowledge of medicine; the other exerted great influence by secret nightly visits and meetings among the Roman Catholics, and those who were favorably disposed towards Popery. In 1711, Ricard united with the Roman Catholic church one bishop, twenty-two priests, and eight hundred and sixty other persons. Monier penetrated as far as Curdistan, in spite of all the dangers which must have attended a journey among people that lived almost wholly on rapine. He was well received by the Armenians. The mission of Erzeroum has been repeatedly persecuted, but always to the advantage of the persecuted cause. In 1714, seven hundred individuals again joined the Roman Catholic church.

The missions in Persia were begun during the first half of the 17th century. But too little is known of them to enable us to give even the most meagre sketch of them here.

India. The first missionaries that entered India were Portuguese, sent by king Emmanuel, soon after its discovery and conquest, if I may call it so. They immediately founded bishoprics at Goa, Cranganos, and Cochin, (on the western shores of southern Hindostan,) and soon after, one at St. Thomé. They opened without delay several schools, one academy, and one seminary. The bishop of Goa was soon made archbishop and patriarch of India, a terrible inquisition established at Goa, and all the schismatics severely persecuted. Conversions now could not fail to become numerous, and the only trouble was, as the missionaries complained with great naiveté indeed, a want of sincerity in these converted heretics. Alexis Menezes, archbishop of Goa, celebrated a council in 1584, and another at Diamper, (if my sources of information are correct,) in 1589 or 1590, the consequence of which was, that the Thomas Christians as a body, made an outward profession of Roman Catholicism, and transmitted their books to the archbishop, to erase from them whatever he should think heretical. Near two hundred thousand so called heretics then returned to Popery, and the Roman Catholics enjoyed from that time uncommon peace in India. Louis XIV. of France and Colbert, sent the first French missionaries there during the latter half of the 17th century. The Seminary of Foreign Missions was established at Paris in 1663. But as it would have taken too long time to wait for those who were fitting there for the work, the Jesuits offered themselves and were accepted. The first six Jesuits who sailed to India were Fontenay, Tachard, Gerbillon, le Comte, Bonvet, and Vidérou. They were able men and members of the academy of sciences at Paris. They were soon followed by sixty others, who dispersed in all parts of South Asia, Siam, and China. I could wish to have time to give an idea of their indefatigable efforts; but I must forbear. When the French Revolution destroyed all Christian institutions at home, and deprived them of the hope of ever seeing again missionaries coming out to assist them, the Jesuits trained up native preachers. A seminary was opened for this purpose at Pondicherry. Numerous convents were established at Goa, belonging to the Dominicans, Franciscans, Augustines, and Jesuits. The convents, with the buildings belonging to them, covered so much ground each, as to look rather like small, separate towns. They composed the whole upper part of the city of Goa. Splendid churches, imposing ceremonies, false miracles, persuasion, and force, all were

united to promote the cause of Popery in India. Xavier himself seems to have countenanced the use of arms in the conviction and conversion of heretics and heathen. There was a time when the archbishop of Goa had 400,000 souls under his supervision, and yet as late as 1780, there was one among the missionaries of India who had 60,000 communicants, whose oral confessions he was to hear, whose children he was to baptize anew. They had more success in proportion as they *proceeded to the interior*: a circumstance worthy of our notice. At Madouri, which was an extremely dangerous mission, from the circumstance that the whole region was infested with casts of *professed robbers*, the Jesuits boast at one time of having 150,000 converts about them, and add that their number was daily increasing. However this may be, thus much is certain, that the missionaries knew how to gain the affections of these casts of robbers, built large and splendid churches in their woods, and lived in perfect security among them. Mr. Martin baptized once, within less than five months, 1,100 individuals in his district, and Mr. Laynez near 10,000, in less than two years. The mission of Carnatic flourished equally well. Pondicherry was the chief rallying place and strong hold of the Roman Catholic missionaries.

An equally strong hold they have in the Philippine Isles. According to the accounts given in the *Edifiantes Lettres*, there is an archbishop seated at Manilla, with three bishops under his jurisdiction. In these four dioceses there are 700 parishes, and more than a million of churches, better instructed, they say, than churches usually are in Europe. They are taken care of by the Augustins, Franciscans, and Jesuits. The latter boast themselves of having converted all these people, and subjected them to the king of Portugal. The missionaries of Madouri carried their religion also to Bengal, and were received with joy, as they say. But no accounts of them are at our disposal. Large accounts are given in the *Edifiantes Lettres* of remarkable conversions, the manners, virtues, and fervor of the new converts, and also of the sufferings of the missionaries, and of the martyrdom of some. But it is too difficult even to conjecture how much of all this may be true. Those publications evidently mix truth with falsehood; yet there must be some foundation to the prominent facts at least.

China. Xavier's desires and attempts to open a way into China, are well known. He died, however, before he reached that country. Matteo Ricci, a Jesuit, and distinguished man, of a noble family of Macerata, was the first who entered upon this important field of missions. He had arrived at Goa in 1578, and had studied the Chinese language there. He reached Caoquin, in Canton, in 1583. To ingratiate himself with the Chinese, as well as to refute their proud notion that China constituted the greatest part of the earth, he drew an atlas for them, a thing never seen there before. To prevent, however, the unpleasant sensation which the largeness of the world, in comparison to China, was calculated to excite in the Chinese, he put the first meridian in China. Notwithstanding this and other important services which he rendered to the people, he could not get access to the emperor until 1601, and then he effected it only by suggesting that he had some curious presents to bring to his majesty. Ricci was now in his sphere, having obtained permission for the Jesuits to own a house, with revenues, at Peking. He first assumed the humble apparel of a Bonze; but as soon as circumstances required it, he dressed with all the splendor of a mandarin. Ricci now labored assiduously and successfully for the conversion of the great at court. Still he and his companions were in continual danger. By the machinations of the Bonzes, who soon became violently opposed to them, they were once on the point of being expelled from China. Ricci averted the catastrophe, (as Wolff states in his *history of the Jesuits*,) by scattering secretly a libel on the emperor, and accusing the Bonze, who was at the head of their enemies, of having composed the piece. The emperor believed it, and the miserable Bonze expired under a fearful bastinado upon the soles of his feet. Soon after, the suspicions against the Jesuits still continuing, Mr. Martinez, a Jesuit, was seized by the governor of Canton, and died under the same terrible punishment. Ricci labored in China twenty-seven years, and died at Peking in 1610. The progress of the Jesuits in China was very rapid, after the first obstacles were overcome. By raising the science of mathematics, to which the Chinese attach a kind of sacredness, far above that degree to which the Chinese and Arabs had been able to carry it, the Jesuits acquired an almost unbounded influence. They penetrated China in all directions, and made converts among the high and low without number. The empress Helena, one of their converts, was induced by them to write a letter to the Pope, Alexander VII., in the humblest possible terms, calling herself his servant, an unworthy, poor Chinese woman. She begs the Pope, on her knees, and with her face to the ground, to favor her with a look of grace and acceptance, expresses her entire subjection to his holiness, and begs him to send to China some more of the holy Jesuits, &c., dated December, 1650. In 1655, the Jesuits were on the pinnacle of glory in China. Adam Schall, a German by birth, but a consummate Jesuit, became a mandarin of the first order, and president of the tribunal of mathematics at Peking. The emperors of China were never before used to leave their palace, on any occasion whatever. But to Schall, the emperor paid more than twenty personal visits, within two years! One of his birthdays, when he ought to have received on his throne the congratulations

of his court, he spent wholly in the private dwelling of Schall. A great number of Jesuits was now admitted into the empire, among whom was P. Verbiest, who afterwards became a mandarin of the first order. Schall was intrusted with the education of the heir of the throne. His influence seemed to have no bounds. When the Dutch endeavored to establish their commerce in China, and came with immense presents to the emperor to obtain permission to traffic in his dominions, it cost Schall but a word to prejudice the monarch against them, and frustrate their whole plan entirely. I pass over all the quarrels of the Jesuits with the Dominicans, and the Capuchins. They were the ruin of Roman Catholicism in China. Worthy of notice is the courage with which the Jesuits encountered danger, imprisonment, and even death, in times of persecution, and the intrepidity with which they often entered the field again, when it was smoking with the blood of their martyrs. Once, after a season of persecution, four Jesuits entered upon the field again, and were seized and decapitated. After making all due allowance for the fact that the *Edifiantes Lettres* were written by Jesuits, the sufferings related in volumes II. and III. must have matter of fact at the bottom, sufficient to form a considerable martyrology. Yet persecution did not at first affect very sensibly their success in making proselytes, and would never have done them injury, if the power of truth had been on their side. The series of calamities which at last reduced Popery to the low state in which it is at present, began during the lifetime of Schall. He himself, together with other Jesuits, was put into chains, and though released again after some time, he died from the consequences of the hardships and deprivations of his imprisonment. Towards the close of the 17th century, the difficulties between the Jesuits and the Dominicans and Capuchins increased, and Roman Catholicism in China declined correspondingly. Persecutions at last followed. After all the missionaries were expelled from the empire, some of the Jesuits still remained at Peking in the capacity of mathematicians, retained much influence, and remained in the possession of three houses in the city, each of which afforded them the annual rent of 50,000 German dollars. In 1780, Mr. Hallerstein, a Jesuit of Suabia, was yet a mandarin and president of the mathematical tribunal at Peking.

From the Annals of the Propaganda, the work above mentioned, it appears that China is by no means given up by them; on the contrary, the efforts to reduce it to the Pope are becoming more vigorous now. There is still a bishop at Su-Tshuen, and a college at the confines of the province (1827). In 1827, they suffered somewhat, but none of their converts apostatized. About 1,300 leagues on the north of Su-Tshuen, at Yel-Kiang, there are living above 200 Roman Catholic exiles, with four priests to minister unto them. In 1823, the apostolic vicar of Chaney sent a priest there to visit them, and strengthen them in the faith. The same year the emperor permitted all to return to their homes, if they would forsake their new religion. Only five individuals made use of their permission.

From the mission of Tong-King, the intelligences from 1828 state, that the present emperor, Minh-Menh, though he does not literally persecute the missionaries, yet he will not permit any new ones to enter into his dominions. Those who have been in the empire for some time, he keeps in the capital under his immediate inspection, pretending to have European papers which he wished them to translate for him, but probably to send them away as soon as convenient. There are there, at present, Mr. Lenger, apostolic vicar, and three priests, one of whom, Mr. Poudroux, embarked for the mission in 1827. The mission prospers in spite of all these hindrances. In 1825, they baptized 297 individuals, and in 1826, 1,006. The number of ecclesiastical functions performed, at that single mission, during one year, will give us an idea of the prosperity of the mission, and the activity of the missionaries. In 1826, they baptized children of believers, 3,237, and of unbelievers, about 1,000,—adults, 1,006; confirmed baptisms, administered by catechists or Christians, during the absence of a priest, 5,365; heard confessions, 177,456; administered the communion 78,692 times; viatici, 1,303; extreme unctions, 2,706; they had marriages, 943, and confirmations, 3,941. (From a letter of Mr. Messon, missionary at Bon-Bang, March 25th, 1827.)

The mission in Cochin-China, is in similar political circumstances with that of Su-Tshuen, the country being also under the government of Minh-Menh. In 1826, the emperor was requested again to issue an edict of persecution against the Christians. He deferred to give an answer. The missionaries immediately fled, and the scholars of their college, of which Mr. Taberd is president, dispersed. The following year they returned to their respective abodes, though trembling, and ready every moment to flee again. Mr. Taberd, the superior of the mission, and bishop of Isauropolis, was carried to the capital, in 1827, to translate, as was pretended, European papers and letters for the emperor, and was put under the supervision of a mandarin. Though very ill, he was compelled to labor hard. Still, after some time, Messrs. Taberd, Gagelin, and Odario were permitted to return to their stations and converts. Under all these difficulties they prosper. The German Conversations Lexicon states that several hundred thousand converts have been made in that country. In 1827, the mission of Tong-King lost two missionaries. To re-enforce it, Mr. Bellamy, who had been a missionary in Michigan, sailed

from New York the 7th of October, 1828, at the order of the Seminary of Foreign Missions at Paris. He arrived safely at Tong-King. He found four missionaries, one of whom was bishop, old, and very infirm, yet still remaining on his post. They have trained up there a numerous native clergy. The whole population amounts to between fifteen and twenty millions; the number of Roman Catholic Christians, to about 150,000.

The Roman Catholic mission in Siam is still going on. An apostolic vicar resides at Siam (city). In the beginning of 1827, he lost at once his three fellow laborers, and was left alone on the ground. Shortly after, three others, Messrs. Boucho, Barbe, and Bruguière arrived. Boucho and Barbe remained at Pinang, in two different parishes; Bruguière went to Siam (city) to assist the vicar in his duties. He was introduced to the king, and very kindly received. The king is said to be very favorable to Christianity. In a letter to Mr. Langlois, president of the Seminary of Foreign Missions, at Paris, Mr. Bruguière gives an account of his journey, and of the exceedingly friendly reception with which he met every where in Siam (empire).

One word respecting Japan, the last Roman Catholic mission which I shall mention. Though it has been a dead mission for near two hundred years, it is worthy of notice, because it exhibits better than any other mission what Roman Catholics can do and suffer for their cause. Xavier entered upon this field in 1549, and remained there till 1551. He was followed by other Jesuits. Their success was so rapid and so great, that, according to Mereri, at one time the number of Christians amounted to 1,800,000, among whom there were more than twenty kings or viceroys, and nearly all the great officers of the crown, and of the imperial armies. Perhaps this is too high an estimate. Thus much however is certain, that in 1585, three kings (namely, the kings of Bungo, of Arima, and of Omura) sent a splendid embassy to the Pope, to express their submission to him; and Crasset, in his church history, estimates the number of Christians, in 1587, to be 200,000. About 1590, a persecution arose at the instigation of the Bonzes, in which, according to Puffendorf, 20,570 persons lost their lives. "Yet, within 100 years," he adds, "the Jesuits, by their assiduous efforts, made up abundantly for all this immense loss." In 1593, six Franciscans, three Jesuits, and seventeen or eighteen laymen were executed. Still Christianity flourished, and, as Wolff states, there were, in 1629, above 400,000 Christians in Japan. It was about that time that the last general persecution arose, the Jesuits being suspected, and as it seems justly, to be preparing an insurrection against the emperor. The emperor immediately took measures to surprize the rebels. Being however warned by friends at court, they could, though hastily, gather up some of their forces. Two young men of distinction, and brothers, attached to the interests of the Jesuits, placed themselves at the head of 37,000 men, and routed the imperial army in the first engagement. The emperor now collected another army, and led it in person against the rebels. After an obstinate and very dubious battle of two days, the so called Christians were totally defeated and dispersed. To characterize the unexampled cruelty with which the persecution, which now followed, was carried on, I need only to say, that in 1649, i. e. after twenty years from the insurrection, not a trace of Christianity was to be found in Japan. One hundred and fifty Jesuits, and a considerable number of Augustins, Dominicans, and Franciscans, were cruelly put to death. Not unfrequent attempts, however, were made by the Jesuits to re-commence the mission; but they paid for their zeal invariably with their lives, and the mission is, so far as we know, now given up, though, to reason from the spirit of Roman Catholicism, not forever.

A new mission has been established in Thibet, in 1822. The queen of that country was converted by an Italian, who lived there, and whom she raised to the station of prime minister. She immediately requested of the College of the Propaganda eighty missionaries. Five Capuchins were forthwith sent there. (Rheinisch Encyclopedie.)

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ECCLESIASTICAL REGISTER.

1832.

ORTHODOX CONGREGATIONALISTS.

MAINE. Nearly all the Congregational churches in this State are united in a General Conference, which meets annually, and at which there is a lay as well as clerical delegation from the District Conferences. The next meeting of this body will be held at the Congregational meeting-house, in Wiscasset, Lincoln county, on the Tuesday preceding the fourth Wednesday in June, 1832. Rev. ASA CUMMINGS, Portland, Corresponding Secretary. The number of county or district conferences is 9; of pastors, 106; of churches, 166; of members, 9,919; reported number of additions to the churches, during the year ending May, 1831, 902.

Nearly every report of the ecclesiastical bodies of this country, contains most gratifying details of the progress of the reformation in temperance. About 130 Temperance Societies, embracing at least 7,800 members, have been organized in the State, on the principle of total abstinence. Previously to the commencement of this work of mercy, it has been supposed that there were not less than 10,000 inebriates, and a thousand deaths, annually, by intemperance. In a town in Washington county, containing a population of a little more than 1,000, a Temperance Society was formed about five years ago. Previously to this, 10,000 gallons of ardent spirits were consumed annually. The consumption, last year, amounted to *two hundred* gallons only. Before the reformation commenced, there were in the town seventeen licensed retailers of spirits. Last year, there were none.

NEW HAMPSHIRE. The next meeting of the General Association will be held in the town of Amherst, at the meeting-house of the Rev. Silas Aikin. The Sullivan Association furnishes a preacher for the occasion. Rev. JOHN H. CHURCH, D. D., of Pelham, is Secretary of the General Association.

The number of district associations is 12; of churches, 147; of pastors, 112; of unsettled ministers and candidates for the ministry, 22; of communicants, 13,047; additions to the churches, during the year 1830-31, 881. Interesting revivals of religion existed, at the time of the meeting of the General Association, in *sixty-two* churches and congregations. The number was known to be increasing every week. An unusual proportion, who have embraced religion, were males, and individuals of learning, wealth, and high standing in society.

VERMONT. The next meeting of the General Convention of Congregational Ministers, will be at Middlebury, on the second Tuesday in September, 1832. Rev. John Wheeler, preacher. Rev. A. C. Washburn, substitute. Rev. THOMAS A. MERRILL, of Middlebury, is Register of the Association.

Number of district associations is 13; of churches, 207; destitute churches, 79; settled ministers, 116; unsettled, 27; licentiates, 5; communicants, 18,029; number of additions to the churches, during the year ending September, 1831, 889; removals by death and otherwise, 84. One of the Associations is in the adjoining county of Essex, New York. Connected with it are 13 churches, 3 ministers, and 813 communicants. From the narrative of the state of religion, we extract the following paragraph. "The number of towns in this State is 243; the number in which are churches in connection with this body, according to our last printed minutes, 197. The number in which revivals have been reported is 99, besides many others not included in the reports to the Association, in which conversions have taken place, and appearances are uncommonly favorable. These towns are situated in every part of the State. Many of these revivals have but just commenced, and the greater part of them are yet in progress; still it is believed that the number of conversions already, cannot be less than 5,500. Of these, some have united, and others probably will unite with other Christian denominations,

who are our fellow laborers in this great work, and through whose labors there have, doubtless, been many conversions of which we have received no information."

MASSACHUSETTS. In 1805, the great body of the Congregational ministers in this State were united in a "General Association," which meets annually, on the fourth Tuesday of June. The principal object of this Annual Convention is to promote vital religion among the churches, and to extend the gospel abroad. It possesses no ecclesiastical power. Its influence is of the most salutary kind. Revivals of religion have frequently occurred in the towns where its sessions have been held. The next meeting is to be at Northampton, in the Hampshire Central Association. The Haverhill Association furnish the preacher. Rev. R. S. Storrs is appointed to deliver the next sermon before the Massachusetts Missionary Society. The number of district associations connected with the General Association is 22. The whole number of churches is about 300; of pastors or settled ministers, 270, (a few of whom are colleague pastors.) The number of communicants is not far from 40,000. The number of vacant churches is about 30. A few gentlemen, who are licensed preachers, are connected with the Literary Institutions and Benevolent Societies. The last year has been one of signal prosperity to the churches. More than one half of the whole number have been visited with the reviving influence of the Holy Spirit, and several thousands have been added to the churches. Rev. THOMAS SNELL, D. D., of North Brookfield, is Secretary of the Association.*

RHODE ISLAND. The Congregationalists of this State are united in an Evangelical Consociation, which meets annually, on the second Tuesday of June. The number of churches is 10; of ministers, about the same number; of communicants, 1,100 or 1,200. This State was settled by Baptists, and this denomination is much more numerous than any other.

CONNECTICUT. The next meeting of the General Association of this State is to be at Norwich, First Society, on the third Tuesday of June, 1832. Rev. Darius O. Griswold is appointed to preach a missionary sermon, at the next meeting of the Missionary Society of this State, and Rev. Luther Hart, substitute. Rev. CALVIN CHAPIN, D. D., Wethersfield, Rocky Hill, is Secretary of the Association. The number of churches connected with the General Association of this State is 219; settled ministers, 173; unsettled ministers, a number of whom are connected with public institutions, 40. Number of licentiates, 30. There are, besides, five churches which are not associated, and five ministers. No returns are made of the number of communicants. It may be estimated as between 30,000 and 35,000.† In the report on the state of religion presented in June last, it is mentioned that "something more than 100 of the congregations have been specially blessed with the influences of the Holy Spirit. In some of them, the work is declining; but in most of them, it is advancing with increased rapidity and power. Those churches, which do not, at present, enjoy a special season of grace, are assuming encouraging appearances of a coming revival." It is mentioned that 120 students of Yale College, as it is believed, were converted to God, during the preceding year.

The greater part of the churches of Connecticut are united in Consociations, for various ecclesiastical purposes, not embraced in the objects of the General Association.

PRESBYTERIAN CHURCH.

The first Presbyterian Church formed in the United States, was that which is now called the First Presbyterian Church in Philadelphia, at present under the care of the Rev. Albert Barnes. The first Presbytery was formed in 1706. The first Synod, that of Philadelphia, in 1716. The highest Ecclesiastical Court of this church, the General Assembly, was formed in 1788. It has now under its care 20 synods; 104 presbyteries; 1,584 ordained ministers; 216 licentiate preachers; 215 candidates, in a course of preparation for the ministry; 2,253 churches; and 182,017 communicants. During the year ending April 1, 1831, according to the returns, 20,354 persons were received to the full communion of the Presbyterian church; of whom 15,351 were added, on examination and profession of their faith. During the same period, 4,390 adult persons, and 12,198

* "It is expected," say the General Association, "that each member of the particular Associations, in Massachusetts, will make returns, agreeably to a form, (which is sent to every member,) at its meeting next preceding each annual meeting of the General Association, and that the delegates from each Association will combine all the returns into one, to be presented to the General Association, adding up, and stating the whole amount in each column, and making the return, in all respects, as complete as possible." This notice has been published, for some years, yet the returns are still exceedingly deficient. Two entire Associations failed, the past year, to give any returns. In many respects, nearly all the reports are deficient. Some whole columns are frequently blank. A little care of the particular Associations, or the clerks of them, would remedy all the difficulty.

† It is greatly to be regretted, that the statistical reports, presented to the General Association of this State, are so extremely imperfect. Why not mention the number of communicants, and other important facts?

infants were baptized, making 16,588 baptisms. The grand total of charitable collections, for all purposes, amounted to \$101,802 16, less than the preceding year by \$82,490 68. Of the sum received, \$16,884 39 were for Theological Seminaries, \$47,501 70 for Domestic and Foreign Missions, \$33,317 14 for Education purposes, and *the remainder* for various objects.* The increase, during the year, has been, in synods, 1; in presbyteries, 6; in churches, 95; in communicants, probably, about 15,000; making the total of communicants, 190,000.

In regard to the state of religion, the Assembly say, that "in former years, details of revivals in different *churches* have been given, but this year, we can give only the names of the *presbyteries*." Besides 44 presbyteries, in which special revivals of religion were reported, many single churches in others, were, in like manner, graciously visited. The whole number of churches reported was 350. It is supposed that no previous revival has embraced so large a number of professional and affluent men. Many in the higher ranks of society have been renewed in the spirit of their minds.

The General Assembly meets, annually, in the city of Philadelphia, on the third Thursday in May, and is opened with a sermon from the Moderator of the preceding Assembly. Rev. EZRA STILES ELY, D. D., is Stated Clerk of the Assembly, and resides in Philadelphia, at No. 144, South Second Street. All statistical reports from the clerks of presbyteries are to be forwarded to him. Rev. JOHN McDOWELL, D. D., of Elizabethtown, N. J., is Permanent Clerk of the Assembly. Drs. Ely and McDowell constitute a Standing Committee of Commissions, to one of whom each commissioner should hand his commission, if possible, before 11 o'clock, A. M., of the day on which each future Assembly may meet.

CALVINISTIC BAPTISTS.

This is the largest body of Baptists in the world. The oldest church is that called the first, in Providence, Rhode Island, which was formed in 1639. The first Association was formed in Philadelphia, in 1707. They are organized into a General Convention, which meets triennially. The next meeting is to be held in New York city, in April, 1832. According to the Philadelphia Baptist Tract Magazine of April, 1831, the number of associations is 264; of churches, 4,454; of ministers, (including 267 licentiates,) 3,033; of baptisms, during the year 1830, about 19,000; of members, 333,000.

EPISCOPAL CHURCH.

Episcopal churches were early established in Maryland and Virginia. No organization was effected till after the revolutionary war. Rev. Samuel Seabury, D. D. of Connecticut, was consecrated by the Scotch Bishops, in Aberdeen, Scotland, in November, 1784; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. The following table will give some of the important facts in regard to this Church.

Diocese.	Bishop.	No. of Clergy.	Time of meeting.	Secretary.
Eastern,	Alex. V. Griswold, D. D.	64	Last Wed. Sept.	Rev. T. Edson, Lowell, Ms.
Connecticut,	T. C. Brownell, D. D. I. L. D.	59	First Wed. June.	Wm. Davis, Chatham.
New York,	B. T. Onderdonk, D. D.	143	First Thurs. Oct.	W. R. Whittingham, N. York.
New Jersey,	John Croes, D. D.	19	Last Wed. May.	J. Croes, jr. N. Brunswick.
Pennsylvania,	{ Wm. White, D. D.	59	Third Tues. May.	W. H. De Lancey, Philad.
	{ H. U. Onderdonk, D. D.			
Maryland,	W. M. Stone, D. D.	58	Last Wed. May.	R. M. Hall, Baltimore.
Virginia,	{ R. C. Moore, D. D.	54	Third Wed. May.	J. G. Williams, Richmond.
	{ Wm. Meade, D. D.			
N. Carolina,	L. S. Ives, D. D.	14	Third Thur. May.	E. L. Winslow, Fayetteville.
S. Carolina,	N. Bowen, D. D.	35	Third Wed. May.	F. Dalcho, Charleston.
Ohio,	P. Chase, D. D.	20	First Wed. Sept.	W. Sparrow, Gambier.
Kentucky,	B. Smith, D. D. (elect)	8		J. E. Cooke, Lexington.

Besides, there are in Delaware 7 clergymen; in Georgia, 3; and in other States, 21—making in all, 13 bishops and 564 clergymen. The number of churches is considerably larger.

METHODIST EPISCOPAL CHURCH.

The first Methodist Society established in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1784, Dr. Thomas Coke came to the United States with powers to constitute the Methodist Societies into an independent church. Mr. Francis Asbury was ordained bishop, by Dr. Coke, in 1784. The number of members at that time was 14,988; of preachers, 83.

* The sums contributed through the medium of voluntary associations, are not here included, of course.

The following table exhibits the present state of the church. *Bishops*—William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

GENERAL RECAPITULATION.

	<i>Whites.</i>	<i>Col.</i>	<i>Ind's.</i>	<i>Total.</i>	<i>Tr. Preachers.</i>	<i>Super'd.</i>
Pittsburg Conference,	23,989	175		24,164	98	7
Ohio Conference,	40,142	274	230	40,646	190	12
Missouri Conference,	4,754	451		5,205	28	2
Illinois Conference,	24,173	276		24,449	82	6
Kentucky Conference,	22,402	5,284		27,686	93	14
Tennessee Conference,	22,326	3,733	1,028	27,087	107	
Holstein Conference,	19,160	2,362		21,522	57	3
Georgia Conference,	21,385	6,167		27,552	85	10
South Carolina Conference,	20,513	19,144		39,657	67	7
Virginia Conference,	30,311	9,144		39,455	116	9
Baltimore Conference,	31,584	10,905		42,489	113	16
Philadelphia Conference,	38,986	8,549		47,535	143	4
New York Conference,	38,870	418		39,288	188	10
New England Conference,	12,876	261		13,137	115	6
Maine Conference,	13,470	8		13,478	91	6
N. Hampshire & Vermont Conference,	12,549	11		12,560	110	4
Oneida Conference,	27,709	111		27,820	107	14
Genesee Conference	20,060	69		20,129	94	4
Mississippi Conference,	11,765	4,247	3,243	19,255	62	
Total,	437,024	71,589	4,501	513,114	1,876	134
Total last year,				476,000	Super'd 134	
Increase this year, (without reckoning any increase in the Mississippi Conference,)				37,114	2,010	
					Last year, 1,900	
					Increase this, 110	

The New York Christian Advocate and Journal is the principal organ of the Methodist Episcopal Church, and circulates 26,000 copies. The General Conference meets once in four years.

EVANGELICAL LUTHERAN CHURCH.

This church is confined almost exclusively to the German population of the country. The congregations, though found in more than half of the States, are principally in Pennsylvania, New York, Ohio, Maryland, and North Carolina. The number of congregations is about 1,000, and of pastors and licentiates, considerably more than 200. One pastor frequently officiates in several congregations. There are four Theological Seminaries connected with the Lutheran church, Gettysburg, Pa., Hartwick, N. Y., Columbus, Ohio, and one in South Carolina. About 50 young men are in the different stages of preparation for the ministry, at Gettysburg. The government of this church is, in its essential features, congregational or independent. Each congregation has a church council, consisting of elders and wardens (or deacons). They are elected by the people. Every pastor is the bishop of his church. The parity of the clergy is strictly maintained. The connection between a pastor and his flock is entirely voluntary. The Lutheran church, in this country, has no connection with the Lutherans of Germany, except that it maintains a friendly correspondence. The General Synod meets once in two years. The following was the state of the synods, as published in the Lutheran Observer, September 1, 1831.

	<i>Bap.</i>	<i>Confirm.</i>	<i>Comm.</i>
Synod of West Pennsylvania,	1,967	829	7,065
South Carolina,	376	145	1,452
North Carolina,	668	204	1,888
New York,	796	279	1,908
Ohio,	2,293	668	8,815
East Pennsylvania, 1829,	4,284	1,970	19,421
Maryland and Virginia,	980	410	3,807
Totals,	11,364	4,505	44,356

DUTCH REFORMED CHURCH.

As reported in 1830, 159 ministers, of whom 130 are pastors, or stated supplies; 12 licentiates; 194 churches, of which 33 are vacant; 31 young men, in college and seminary, preparing for the ministry; 17,888 communicants; 23,180 families; 125,000 souls. In the Reformed Dutch church, there is one minister to 960 souls. The communicants are nearly one fifth of the population.

GERMAN REFORMED CHURCH.

"Our church," says the Rev. Prof. Mayer, of York, Pa., "is spread over Pennsylvania and the adjoining States. The number of congregations is constantly increasing. Of our ministers very few have had an opportunity to receive a suitable education, either classical or theological. In some of our congregations, there is much serious piety; and in most of them, perhaps in all, some exists; but as a community, the church is far from being in a good state; great darkness covers it; much of gross ungodliness prevails in it; disorganizing sectaries arise in it, or invade it; great exertions are made, and too often successfully made, to enlist its members on the side of those who oppose all religious institutions and efforts."

Synods, 3; pastors, 140; congregations, 600; communicants, 25,000; population, 250,000.

OTHER DENOMINATIONS.

ASSOCIATE PRESBYTERIANS. In June, 1830, there were 9 presbyteries; 74 ministers; 144 congregations; 5,000 families; 15,000 communicants; 100,000 population; 15 ministers without charge.

CUMBERLAND PRESBYTERIANS. 60 ministers; 100 congregations; 8,500 communicants; 120,000 population.

UNITARIANS. 160 societies; 150 ministers; 160,000 population.

SWEDENBORGIANS. 15 ministers; 14 licentiates; 28 societies; receivers of the doctrine in 120 towns; population, 5,000.

UNITED BRETHREN. 30 ministers; 30 congregations; 2,200 communicants; 7,500 members.

QUAKERS OR FRIENDS. Probably 400 congregations, and 200,000 population.

ASSOCIATE AND OTHER METHODISTS. 350 ministers; 35,000 communicants; 175,000 population.

VARIOUS SECTS OF BAPTISTS. 840 ministers; 1,400 churches or congregations; 70,000 communicants.

SHAKERS. 45 ministers; 15 churches or congregations.

UNIVERSALISTS. 150 ministers; 300 churches or congregations.

ROMAN CATHOLICS. 500,000 population.

NOTICES OF NEW PUBLICATIONS.

The Life of Sir Isaac Newton, by
DAVID BREWSTER, LL. D., F. R. S. New York:
J. & J. Harper, 1831. pp. 323.

Dr. Brewster, the author of this Memoir of Newton, is Secretary of the Royal Society of Edinburgh, and one of the most learned natural philosophers in Great Britain. He was born about the year 1785. The great number of treatises which he has written, on various subjects in natural philosophy, are chiefly inserted in the transactions of the Royal Society of Edinburgh. He is the editor of the Edinburgh Encyclopedia. He is also the principal editor of the Edinburgh Philosophical Journal. His reputation was greatly extended by his invention of the kaleidoscope. Mr. Brewster has a rich fund of information, and is a gentleman of the most polished manners. He is a member of the Royal Society of London, and has contributed papers to their transactions. Perhaps no man living is better qualified to write the life of Newton. He has an intimate acquaintance with those

departments of physics, in which Newton employed his transcendent genius. He has been particularly conversant with optics, in which Newton produced some of his most brilliant discoveries. "The materials collected by the preceding biographers of the great philosopher," says Dr. Brewster, "were extremely scanty. The particulars of his early life, and even the historical details of his discoveries, have been less perfectly preserved than those of his illustrious predecessors; and it is not creditable to his disciples, that they have allowed a whole century to elapse without any suitable record of the life and labors of a master, who united every claim to their affection and gratitude." With filial assiduity, Dr. Brewster has now collected the scattered facts and reminiscences of Newton, and with them has produced a new and most interesting biography.

We rejoice to see that he has completely vindicated the character of Newton, from two aspersions which have been cast upon

it. In a life of Newton, by M. Biot, a distinguished French philosopher, it is maintained that Newton resorted to theological studies and religious meditations only in the latter period of his life, and *after* his mind had been seriously impaired. Laplace is also extremely anxious to refer the religious faith of Newton to the imbecility of old age. But Dr. Brewster proves conclusively, that Newton wrote his principal theological work—his treatise on the prophecies—at a very early period of life, and many years before his supposed aberration of mind.

Sir Isaac has also been claimed as an anti-trinitarian, from the fact that he tried to disprove the genuineness of the two celebrated passages of scripture, 1 John, v. 7, and 1 Timothy, iii. 16. "But such a conclusion is not warranted," says Dr. Brewster, "by anything which he has published. He distinctly warns us that his object was solely to 'purge the truth of things spurious.' We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity, when he says, 'In the eastern nations, and for a long time in the western, the *faith* subsisted without this text (that in Timothy); and it is rather a danger to religion than an advantage, to make it *now* lean upon a bruised reed.' The word *faith*, in the preceding passage, cannot mean faith in the scriptures in general, but faith in the particular doctrine of the Trinity; for it is this article of faith only, to which the author refers, when he deprecates *its* leaning on a bruised reed." Sir Isaac was also greatly offended at Mr. Whiston for having represented him as an Arian; and so much did he resent his conduct, in ascribing to him heretical opinions, that he would not permit him to be elected a fellow of the Royal Society while he was president.

The Pleasing Expositor; or Anecdotes

Illustrative of Select Passages of the New Testament, by JOHN WHITECROSS, author of Anecdotes Illustrative of the Assembly's Shorter Catechism. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1831. pp. 288.

This book is chiefly intended for the benefit of the young. The author remarks that he is "sensible that the anecdotes are not all of equally direct bearing on the passages to which they are applied. This, in any case, could not reasonably be expected, and more particularly, as the compiler has been precluded from the use of upwards of five hundred anecdotes, in the enlarged editions of his work illustrative of the Assembly's Shorter Catechism, most of which would have suited this volume, but which it was deemed improper to admit." With two exceptions, we can recommend this work as entertaining and useful. We think that the author, on re-consideration, would avoid attaching to passages of Scripture an-

ecdotes which would convey a meaning foreign to that of the sacred writer, or which would illustrate a thousand other passages equally well. In this way, he may be in truth *misinterpreting* the Scriptures. Every fact or anecdote should be apposite, or should be withheld. Another criticism which we have to make, is, that some incidents are mentioned, which would seem to prove that this life is a state of retribution. We do not doubt the truth of the facts, but we should not, in most cases, admit the inference. In many instances, where individuals of daring impiety have been signally afflicted in this world, the afflictions were a *natural* consequence of their crimes. It was the common course of events, or rather, according to an established order of Providence. We should be extremely careful lest we subject ourselves to the charge of presumption, in asserting that this man or that man were sinners, more than all other of their countrymen or contemporaries, because they suffered such things.

With these exceptions, we commend the book as one which will shed light on the sacred volume. A master of a family would do well to treasure up many of the anecdotes, and thus be enabled to give great additional interest to social devotion. It would also be a valuable volume for Sunday school libraries. The author is evidently a man of piety and judgment, and of somewhat extensive reading.

A Treatise on the Education of Daughters, translated from the French of FENELON, Archbishop of Cambray. Boston: Perkins & Marvin, 1831. pp. 182.

This is a new translation of the Treatise of Fenelon, by Mr. William C. Dana, of Newburyport. The work is divided into thirteen chapters, and embraces the following subjects. The importance of female education. Evils of the prevalent system. Infant education. Evils to be apprehended from imitation. Indirect instruction. The uses of history in the instruction of children. Religious instruction. Prevalent female defects. The vanity of beauty and dress. The appropriate duties of women. Concluding remarks. This work, published about the year 1681, was the first which Fenelon wrote, and was the basis of his future reputation. Previously to this, he had conducted, for three years, with great success, a female school, called the "New Catholics." He also had the charge of the education of the three sons of Louis XIV. Thus, in writing his treatises on education, he had the advantage of ample experience, as well as a thorough knowledge of all which had been previously written on the subject. His style is clear, mellifluous, and pleasing in a high degree. His treatise on female education, it is not necessary to praise. The fact that editions of it are called for, one hundred and fifty years after

the time of its first publication, and after Hannah More, and Elizabeth Hamilton, and Maria Edgeworth have lived, is sufficient commendation. It is a book of principles on the subject. The translation of Mr. Dana is a very good one. It is dignified, clear, and faithful.*

The Christian Offering for 1832. Boston: Lincoln & Edmands and B. Franklin Edmands, 1832. pp. 231.

The editor of this Annual, the Rev. J. O. Choules, of Newport, R. I., remarks that "there can be no doubt entertained, by a reflecting mind, that the wide diffusion of the light and elegant literature of the day, is exerting a powerful influence on the community, and especially on the youthful mind; and it is, therefore, incumbent on the friends of truth, to aid the circulation of such works of taste, as shall produce the best moral and religious effects."

The book contains forty-six articles, in prose and poetry. A large number of them were furnished by trans-atlantic writers. The most interesting articles to us, are the sketch of a lecture of John Foster, a biography of the Countess of Huntingdon, remarks on the character of Napoleon Bonaparte by Rev. Dr. John Styles, and an essay on Literary Habits by the Rev. Mr. Knowles, of Boston. Dr. Styles writes with power and effect. We learn that Mr. Choules is making arrangements for another volume, on a similar plan, for 1833. Presents will be given, we suppose, as long as Thanksgiving, and Christmas, and New Years come round; and it is, of course, important that the "Offering" should be of the *right* kind. The volume which we have noticed, is right in the highest sense. It has main reference to man, as a spiritual and immortal being.

The North American Review. Boston: Gray & Bowen.

We are happy to observe the following sentence, in a late prospectus of the conductors of this journal. "Deeply impressed with the infinite value of religion, or rather indispensable necessity, of this conservative principle in maintaining the existence and healthy condition of communities, the editors will steadily exert their utmost efforts to extend and increase its influence. Avoiding controversies of a purely sectarian cast, and seeking to produce a positive rather than a

negative effect on the public mind, they will endeavor to propagate the truth, awaken religious feelings, and in general to confirm the faith, encourage the hope, and augment the charity of their Christian readers."

This is truly an elevated stand. We hope that it will be taken and maintained. The moral tone of the Review, since it has been in the hands of the present editor, has been such as to give assurance that the sentences which we have quoted speak the truth. One or two articles on the Indian question, the review of Hebrew poetry, the confutation of the slanderers of the Sandwich island mission, the remarks upon Mr. Anderson's work on Greece, and especially the review of the Sabbath question, are excellent pledges of what we may expect. We trust that the time is near when literature, in all its departments, will be indissolubly connected with religion.

The American Almanac and Repository of Useful Knowledge, for the year 1832. Boston: Gray & Bowen, and Carter & Hendee. Vol. iii. pp. 312.

This work continues to maintain its high character for accuracy and adaptedness to the purposes for which it was designed. The astronomical department has again been executed by Mr. Robert Treat Paine, and occupies about seventy pages. Then follows between thirty and forty pages of meteorological information. The remainder of the book was prepared by Mr. Joseph E. Worcester, and is more especially characterized by the details of the fifth census of the United States, by tabular views of all the States, exhibiting their divisions into counties, with their county towns or seats of justice, together with the population of the counties, and also of all those county towns of which the population is given in the census. In addition to this, the population of all the towns or townships of the six New England States, and the State of New York, is also inserted; likewise views of the progressive increase of the inhabitants of the different States.

Advantages of enlarged Scientific and Literary attainment. An Address to the Senior Class, delivered at the Commencement in Centre College, September 22, 1831, by JOHN C. YOUNG, President of Centre College. Danville, Ky.: J. J. Polk, 1831. pp. 15.

The advantages of eminent attainments in knowledge, as enumerated by President Young, are the following. "Knowledge affords us high enjoyment in its very acquisition. Scientific and literary attainments open to us numerous and unfailing sources of future enjoyment. They procure us the pleasure of many triumphs. The increase of our acquisitions, and the well directed exercise of our powers, will be accompanied by a corresponding elevation and enlargement of intellect. Increased respectability is another fruit of enlarged attainments.

* The French literary public have recently done honor to the name of Fenelon. In 1819, a monument was erected, by public subscription, to his memory. In 1826, his statue, executed by the sculptor David, was placed at Cambray. Bausset wrote the Life of Fenelon from original papers; and Champollion-Figeac has published a collection of his letters never before printed. His select works, with an Eulogy by La Harpe, and a biographical and critical notice by M. Villemain, appeared at Paris, in 1825, in six volumes.

The enlargement of our knowledge increases our power of doing good.* This discourse is enlivened with a great number of anecdotes and practical illustrations.* We are rejoiced to see that President Young meets and confutes the allegation, that, "in a new country, a habit of activity and some practical knowledge, are of more value than the richest stores of science." It is the union of practical and theoretical knowledge, which is indispensable in our western country, as well as any where else. The number of men, in the new States, who take the right ground in this matter, is increasing. Prof. Pierce, of Danville, has published some valuable essays on this subject, in the *Western Luminary*. The last *Christian Spectator* contains a conclusive argument in favor of thorough literary education, in the review of the report of the American Home Missionary Society, from the pen, as we understand, of one of the western professors.

The claims of the Bible urged upon the attention of Students of Theology. A Lecture, delivered Nov. 8, 1831, at the opening of the winter session of the Western Theological Seminary of the Presbyterian church, by JOHN W. NEVIN, Instructor in Biblical Literature. Pittsburgh, Pa.: D. & M. Maclean, 1831. pp. 26.

The Bible recommends itself to diligent and careful study by its literary value. It is the great text book of all true theology. The diligent study of the Bible is highly important to the formation of Christian character. It is necessary to success in the work of the ministry. In order to study the Bible aright, an acquaintance with the original Hebrew and Greek is highly desirable, and in ministers nearly indispensable. A frame of mind in some good degree correspondent with the spirit of the Bible is necessary for the student—such as love of prayer, a feeling of dependence, a disposition to honor the Bible, a disposition to obey all truth.

The Address of Mr. Nevin, contains interesting views of the subjects discussed. It is fraught with good sense, expressed in pure and perspicuous language.

The Life and Times of the Rev. RICHARD BAXTER, with a critical examination of his writings. By the Rev. WILLIAM ORME, formerly Secretary to the London Missionary Society, and author of the *Life of John Owen*, D. D. In two volumes. pp. 367 and 364. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1831.

We recommend these volumes for the following reasons. They give, in the first place, a very good view of a most interesting period of English history. Baxter was

born in 1615, and died in 1691. This embraces the reigns of the two Charleses, the two Jameses, and Oliver Cromwell. No class of men was exempt from public burdens and dangers. In the commotions which repeatedly shook England to her centre, no county nor corner of the land remained undisturbed. Baxter was an army chaplain in Col. Whalley's regiment; he preached before Cromwell and the parliament; he had various interviews with the second Charles; and suffered repeated imprisonment from the act of uniformity. We have in Baxter the views of an enlightened and candid Christian on politics. We have a view of the condition of England different from what Clarendon, or Milton, or Lingard would furnish.

These volumes give, in the second place, an interesting view of many of the distinguished contemporaries of Baxter. He was intimately connected with such men as Judge Hale, Lord Clarendon, Archbishop Tillotson, Henry More, Robert Boyle, Henry Dodwell, Owen, Howe, Bates, Peter Du Moulin, Arrowsmith, Increase Mather, William Penn, John Eliot, and a multitude of others.

These volumes exhibit, in the third place, curious specimens of human nature, both in its sanctified and unsanctified state. Perhaps there were never more striking developments, of all descriptions of character, than were seen in the time of the commonwealth, and of the second Charles. There is the incorruptible integrity of Hale, the ardent and heaven-born piety of Baxter, the dark and despotic Cromwell, the cautious and silver-tongued Bates, the rapt enthusiasm of Vane, the jesuitical malice of Long, the profound and comprehensive Howe, Milton breathing the free air of other ages, and breaking away beyond the bounds of space and time.

Again, these volumes give the history of a *self-taught* man. Baxter never was within the walls of Oxford or Cambridge, and most of his private tutors were faithless and intemperate men. It was native genius, innate ardor, indomitable perseverance, unshrinking self-denial. Baxter had one of the weakest bodies which ever imprisoned an immortal spirit. Such was the complication and pertinacity of his disorders, that he might be almost said to have died daily. Yet his printed works could not be comprised in less than *sixty* volumes, of from thirty to forty thousand closely printed octavo pages. And this was but a small part of his occupation. He speaks of writing, as a kind of recreation from more severe studies. He had, during nearly twenty years, an immense congregation, and a church of six hundred souls, of which he was the pastor. He furnishes, indeed, a most illustrious instance of energy, principle, and perseverance, under the most discouraging circumstances.

* The often repeated story of the apple falling on the head of Newton, and suggesting the idea of the law of gravitation, is stated by Dr. Brewster to be without authority. None of the early biographers of the philosopher make any mention of it.

Once more, these volumes show that ardent piety can exist and gather strength, under the pressure of almost every thing calculated to dampen and destroy it. The 'Saints' Rest' was written when the author was, as he terms it, "sentenced to death by the physicians," on a bed of extreme languishing and pain. He maintained his heavenly spirit in camps, and on battle fields, in prison, and before parliaments, in sharp controversy and trouble, and in great external prosperity.

We will only add that these volumes are written and compiled with judgment and discrimination. The analysis of the writings of Baxter, in the second volume, exhibit proofs of great research, and of excellent sense. The biographer having before gone over the same ground, in the Life of Dr. Owen, possessed signal advantages for the undertaking which he has accomplished so well.

Notices of Brazil in 1828 and 1829, by

Rev. R. WALSH, LL. D., M. R. I. A., author of a Journey from Constantinople, &c. &c. In two volumes. Boston: Richardson, Lord & Holbrook, William Hyde, Crocker & Brewster, and Carter, Hendee & Babcock. New York: G. & C. & H. Carvill and H. C. Sleight. Philadelphia: Carey & Hart, 1831. pp. 290 and 299.

Dr. Walsh went out to Brazil as a chaplain to the British ambassador, Lord Strangford, and thus enjoyed admirable opportunities for becoming acquainted with the court, and the upper classes in society. His volumes are filled with valuable details of the customs, manners, resources, education, wealth, political relations, prospects, and religion of the heterogeneous inhabitants of Brazil. Dr. Walsh is evidently a man of sense, of accurate observation, and of humane feelings. He speaks in proper terms of slavery, Sabbath-breaking, and other enormities which he witnessed. Had we space, we could quote a great variety of interesting facts and descriptions. Dr. Walsh says that there is more riot and excess committed on one Sabbath day, in London, by the hundred thousand persons who frequent the tea-gardens and taverns, than are to be found in the whole extent of Brazil, in a year. The greatest violations of the Lord's day, which he saw at Rio, were committed at the Palace square, where the crews land from ships in the bay. One Sunday evening he witnessed a desperate riot of drunken blasphemers, but they all swore in *English*, and were subjects either of the United States or United Kingdom. Dr. Walsh says that there were imported into the city of Rio de Janeiro alone, during the year 1828, *forty-five thousand* negroes from Africa. Some of the importers were negroes. The evils of slavery in Brazil are horrible indeed. Dr. W. says that he never walked through the streets of Rio, but that some house presented to him the semblance of a bridewell, where the moans and cries of the

sufferers, and the sound of whips within, announced that corporeal punishment was being inflicted. When shall this scourge, worse than a thousand Attilas, cease to afflict wretched man!

A Discourse on Preaching the Word, delivered in the Chapel of the Theological Seminary, Andover, and published at the request of the Students, with notes, by EDWARD W. HOOKER. Andover: Mark Newman, 1830. pp. 40.

This is a sermon which puts honor on the word of God. The spirit and genius of the Bible reign in every page. Its great object is to enforce the importance of scriptural preaching. This point is illustrated by a variety of important considerations. Such discourses as this, and one recently delivered by President Day, before the General Association of Connecticut, are truly seasonable and important in this day of speculation and of theological refinement. To show the spirit and manner of the author, we make the following quotation.

"The minister who preaches the word, is employed on 'God's thoughts.' What exalted subjects for contemplation! How rich in instruction! 'As the heavens are high above the earth, so are God's thoughts above our thoughts.' In the contemplation of these, he rises toward the everlasting throne. He is spending his time and talents to the best purpose, because on subjects best adapted to the great ends of the ministry. He is acting in his proper capacity, as a messenger of God. He is in no man's catalogue of adherents, who prides himself as being the architect of a theory or a system; for he is an adherent to no system but that entitled, 'Christ Jesus and him crucified.' He gets bewildered in no mists of false philosophy; and therefore enjoys a prosperous establishment in the truth. He is never in want of subjects on which to preach; for he has a Bible full of subjects; and ample instruction there, too, upon them all. In his preaching, he is continually making deposits of solid, efficacious truth, in the minds and hearts of his hearers; and is helping on that progress of knowledge and conviction of the truth, by the preaching of every sermon, which he may hope that the Holy Spirit will make effectual to salvation. He is answering the dictates of his own conscience, and of grace dwelling in his heart; is acting from love to Christ, and to his fellow men; is in the way to 'both save himself, and them who hear him;' and is preparing to render his account, as a 'steward of the mysteries of God.'

"Looking forward, by the light of truth, to the scenes of the judgment and of eternity, two other considerations present themselves, in which are concerned both the 'ambassadors for Christ' and those to whom they are sent.

"We are forewarned that the instructions dispensed in this state of probation are to

come into reference and use, in settling the decisions of the final judgment. 'The word that I have spoken,'—said Christ, respecting him who receives it not,—'the same shall judge him, at the last day.' John, in describing his vision of the judgment, writes,—'and the books were opened.' It is a thought, my brethren, which should ever be present to our minds, that the Bible will come into solemn use on that great day, as the book out of which ministers have been directed to preach, and their dying fellow men to hear, the instructions of 'Him with whom we have to do.'

"And, on the preaching of the word, God has suspended, in a solemn manner, the eternity of our hearers, as well as of our own souls. 'For we are unto God a sweet savour of Christ, both in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.' It is an intimate, a solemn connection, which the studies and preaching of every minister have, with the eternal joy or wretchedness of both himself and his people. When therefore he sits down in his study, to prepare for the pulpit, well does it become him to think 'how dreadful is *this* place!' When, on the Sabbath, he enters his pulpit, to deliver the messages of God's word, with what emotion may he again take up the thought, and say, 'How dreadful is *this* place!' And when, under the solemn responsibilities which will have accumulated, from the instructions of the word, they shall 'stand before the judgment seat of Christ,' with a joyful or terrible eternity before them; oh! then will both minister and people once more feel '*How dreadful is THIS place!*'"

Journal of Voyages and Travels, by the

Rev. DANIEL TYERMAN and GEORGE BENNET, Esq. deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c., between the years 1821 and 1829, compiled from original documents, by JAMES MONTGOMERY, author of the *World before the Flood*, *Christian Psalmist*, and other works. In three volumes. pp. 273, 287, and 293. From the first London edition, revised by an American editor. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832.

This journal forms the first three volumes of the Library of Religious Knowledge, a series of works intended to embody a valuable collection in the various departments of Christian literature. The volumes are stereotyped, and are sold at a very moderate price. The style in which they are executed is uncommonly neat and finished. There are engravings of both the members of the deputation, and drawings of various interesting places and scenes described in the volumes.

Mr. Tyerman, a minister in the Isle of Wight, and George Bennet, Esq., of Sheffield, were sent out by the London Missionary Society, in 1821, to visit the mis-

sionary stations under the care of the society, in the islands of the South Sea. Their commission was subsequently extended to other portions of the world. They visited the Society, Sandwich, Leeward, and Harvey Islands, New Zealand, New Holland, China, Java, Siam, the missions in India and Ceylon, Madagascar and Southern Africa. The tours and voyages occupied about eight years. Mr. Tyerman died in Madagascar. On their arrival in England, the various journals and sketches were placed in the hands of Mr. Montgomery, who remoulded them, and clothed them in his own neat and beautiful language, at the same time maintaining the strict fidelity of truth. We rejoice that the documents fell into such hands.

We have rarely ever perused more interesting books. In addition to a great fund of incident and anecdote, "of perils by sea and by land," in addition to the freshness and novelty, with which enterprizes, in regions so vast and various, would be naturally invested, there is the charm of philanthropy, the desire to do good—there is a noble object animating and inspiring the travellers wherever they go. In this view, how cold and tasteless are the journals of Anson, and Macartney, and Cook. We confidently and earnestly recommend these volumes to all classes of readers. They ought to find a place in every village, and in every Sabbath school library. We hardly know of books more worthy to be placed in the hands of the elder scholars in Sunday schools. We also hope that they will be most extensively circulated, for the good influence which they will exert on the missionary cause. They will be eloquent advocates of the woes of the dying heathen. They will proclaim, in strong and affecting terms, the necessity of immediate obedience to the command of the ascending Redeemer.

The Library of the Old English Prose

Writers, vol. iii. Works of Sir THOMAS BROWNE. Cambridge: Hilliard & Brown, Booksellers to the University, 1831. pp. 304.

This is the third volume of a series of selections from the old English authors. The first volume contains the "Holy State" of Thomas Fuller. In the second, are embraced the "Defence of Poesy," by Sir Philip Sidney, and "Table Talk," by John Selden. Rev. Alexander Young, of Boston, is the editor of these volumes. It is not intended to be a theological work, but is designed for the lovers of good learning generally. One great object of the work is, "to remember the forgotten, and attend to the neglected." It will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, Bishop Hall, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Felltham. The original style and phrase-

ology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings.

Sir Thomas Browne was born at London on the nineteenth of October, 1605. He was educated at Winchester and Oxford. He also studied some time in Holland, and received the degree of M. D., from Leyden. He finally settled as a physician, at Norwich, where his practice was very extensive. The principal works which he published, were "Religio Medici," "Inquiries into vulgar and common Errors," a "Discourse of Sepulchral Urns"; also many smaller tracts. He received the honor of knighthood from Charles II. He died in 1682, in his seventy-sixth year. "His exuberance of knowledge and plenitude of ideas," says Dr. Johnson, "sometimes obstruct the tendency of his reasoning and the clearness of his decisions. But the spirit and vigor of his pursuit always gives delight. He is among the most zealous professors of Christianity. He may, perhaps, in the ardor of his imagination, have hazarded an expression, which a mind, intent upon faults, may interpret into heresy, if considered apart from the rest of his discourse; but a phrase is not to be opposed to volumes."

We are truly glad to see the publication of such a series of volumes as this. It is of sterling value. It is rich ore from the old mines.

The Harmony of the Divine Attributes

in the contrivance and accomplishment of man's Redemption, by the Lord Jesus Christ, by the Rev. WILLIAM BATES, D. D., with an Introductory Essay, by the Rev. A. ALEXANDER, D. D., Professor of Didactic and Polemic Theology, in the Theological Seminary, Princeton, New Jersey. Being the fourth volume of the Library of Religious Knowledge. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 368.

Dr. Bates was born in 1625, and died in 1699. He was one of the most popular preachers of his day. His person was handsome and elegant; his countenance mild, yet dignified; his voice peculiarly sweet; his style inimitably polite for the age in which he lived; his subjects were plain, pious, and practical, flowing from a warm heart; considerable erudition, a ready elocution, and what was more than all, deep humility. "Into what transports of admiration and love of God," says John Howe, "have I seen him break forth, when some things foreign, or not immediately relating to practical godliness, had taken up a good part of our time. How easy a step did he make it from earth to heaven!"

"The Harmony of the Divine Attributes," says Mr. William Farmer, "has always been one of the most popular parts of Dr. Bates's works—it embraces all points essential to the gospel; exhibits the same amiable spirit as that which breathes through the whole of

his writings—and is at once calculated to advance the interests of religion in general, and to confirm and edify the individual Christian." Dr. Alexander says he "recollects, with pleasure and gratitude, that when he was first led to attend with interest to theological subjects, this work fell into his hands, and was read with profit and delight; and now, after the lapse of forty years, he has again perused it with unmingled approbation."

The introductory remarks of Dr. Alexander are excellent. They give some striking and comprehensive views of the great plan of human redemption. We cannot forbear quoting the following paragraphs. We hope that they will be seriously weighed by writers and publishers.

"It is a matter of sincere congratulation to the friends of truth, that the taste for the works of such men as Owen, and Baxter, and Flavel, and Howe, and Charnock, and Bates, is reviving; and that the writings of these eminent men have been of late given to the public, in a commodious form. At first view, that dispensation of Providence by which 2,000 pious ministers were ejected from their charges, seems to have been a disastrous event for the church; but when we consider how many excellent works of piety were composed by these men, in consequence of their leisure, which they have left as a legacy to all future generations, we are inclined to think, that many of them have been far more useful by their writings, than if they had been ever so laboriously and successfully employed in preaching the gospel during their whole lives. For any one man could only have exhibited the truth to as many people as could hear his sermons; but by means of the press, the same book can be so multiplied, as to be read at the same time in the four quarters of the world, and by a hundred times more persons than could have been benefited by the ministry of the author while living. The power which the press is capable of exerting is still a subject but imperfectly understood. Those men who will produce the most extensive and permanent effects on society, are not they who are most conspicuous in the active scenes of life; but they who come into contact with the greatest number of persons by their writings. At present there is no richer talent conferred on any man than the ability to compose useful works for the instruction of the people; especially on the subject of religion. It may indeed be alleged, that books on all subjects are already too numerous; but in regard to works of real excellence, this is scarcely possible. Of bad books—of empty unprofitable books, no doubt we have a superabundance—the whole of these are a nuisance—but as they exist, and are in circulation, the evil can only be counteracted by writings of a different tendency.

Studious literary men are often reproached for their inactivity, because they do not appear much in the bustling scenes of public life; but, if they are engaged in preparing works for the benefit of mankind, they are far more useful than those who make the most noise. Indeed, such is the importance of enlisting able pens in the defence and elucidation of truth, that when a man is found capable of writing in an attractive and forcible manner, he ought to be *retained* for this work alone; and—freed from all care and distraction—he should be encouraged to devote himself entirely to the business of composition. One writer of the highest order may actually do more for the benefit of the world than a score of preachers, however excellent their talents. It would, therefore, be an object exceedingly worthy of attention, to form an ASSOCIATION for the support and encouragement of AUTHORS. By such an institution, men who are now living in obscurity would be called out, and others who are occupied with a multitude of concerns, might be relieved from the pressure of other duties, and have leisure afforded them to prepare books and tracts, the influence of which might extend to distant countries and future generations.

“But much may be effected by means of the press, without the composition of any new works, by republishing and putting into extensive circulation, the productions of eminent men which are out of print, or confined, at present, to a narrow circle. In this view of the subject, the occupation of a bookseller appears to be one of almost unrivalled importance. I do not know of any situation in life, in which a man has it in his power to do more good—or evil. And it is gratifying to find, that there are men in this calling, who are disposed to exert their influence on the side of truth and piety; and who are not only willing to engage in enterprises where the prospect of gain is flattering, but to run the risk of making sacrifices and incurring losses, where the prospect of doing good is favorable.”

An Address, delivered before the Providence Association for the Promotion of Temperance, October 20, 1831. By FRANCIS WAYLAND, D. D., President of Brown University. Providence: Weedon & Knowles, 1831. pp. 20.

It seems to be the duty of the friends of the Temperance reformation, at the present time, to bring the light to bear on the eyes and on the consciences of all who continue, in any way, to traffic in ardent spirits. This is now the great point. There is a large class of men, who do not partake of the poison themselves, but who gain their living by selling it to others. They shrink from the consideration of the subject. They, of course, avoid all those places and occasions in which they would be directly addressed. Let it then be the purpose, of all the friends of the cause, to enlist in its favor the *whole*

public press of the country—newspapers, and magazines, and pamphlets, in all their forms. Let argument, and expostulation, and entreaty, and facts, be poured on the community from ten thousand channels. Let the editor of every country newspaper feel his responsibility. Half a dozen periodicals, specially devoted to the cause, are not sufficient. The *entire* press should be embarked. We are come to a momentous period in our efforts. As it was in the winter of '76, every wind that blows, and every wave that rolls, should bear their message, and utter their voice. With what power and solemn earnestness the few public journals of the revolutionary days plead the cause of liberty. But an immensely greater interest is now in fearful crisis. Every man that can write, every man that can speak, every man that can circulate a tract, should be awake to his duty.

President Wayland, in the discourse of which we have given the title, asks the following questions. They present the magnitude of the evil in a very striking form.

“First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death, throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?”

“Second. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness, or from the sale of obscene books, which excited the passions, and brutalised the minds, and ruined the souls of my fellow men?”

“Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?”

“Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?”

“Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?”

“Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?”

“Do you say that you do not know that the liquor which you sell will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects, for one which is used innocently? I ask, then,

"Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?"

"Eighth. Do you say that you are not responsible for the acts of your neighbor. Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship considered a pirate? On this subject, however, I will take the liberty to introduce an anecdote, which will show at once the awful nature of this trade, and also the manner in which the responsibility which it involves affects the conscience of a child. A deacon of a Christian church was in the habit of selling rum to one of his customers, a man habitually intemperate. The wife of the drunkard besought the deacon, for her own sake and for the sake of her children, not to sell liquor to her husband, for that she and her children could not endure his treatment. At last, this husband and father went home drunk one night from the deacon's store, and murdered his wife. One of the deacon's children, hearing of this murder and the circumstances, said to his father, 'Father, do you not think that, in the day of judgment, you will have to answer for that murder?' Such was the decision of the child. Can any of us gainsay it?"

The Ten Commandments briefly explained and enforced, in the form of question and answer, with Scripture proofs. For the use of families and schools of all Christian denominations. By LUKE A. SPOFFORD, Minister of the Gospel. Boston: Perkins & Marvin, 1831. pp. 54.

This is a judicious compend of truth, as deduced, in the form of questions and answers, from the decalogue. At the bottom of the page, a variety of pertinent Scripture proofs are inserted. The whole is well calculated to show the importance and everlasting obligation of the moral law.

Memoir of Mary Lothrop, who died in Boston, March 18th, 1831, aged six years and three months. Boston: Perkins & Marvin, Lincoln & Edmands, and James Loring, 1832. pp. 104.

This book is written by a lady intimately acquainted with the life and character of the little girl, to whose memory she has erected this memorial. To the accuracy of the facts, and the truth of the descriptions, many other individuals can bear witness. Of tenderness of conscience, resignation to the divine will, and calm and intelligent hope of eternal life, little Mary Lothrop was an eminent example. We trust that the publication of such Memoirs as this, and those of Dickerman, and Mead, will have a happy and permanent effect upon many parents and children. To careful observers, they furnish excellent opportunities to study the philosophy of the mind, as well as the philosophy of the heart.

The Christian Student, designed to assist Christians in general, in acquiring religious knowledge. With a list of books suitable for a minister's library. By the Rev. E. BICKERSTETH, late Secretary to the Church Missionary Society, and Minister of Sir George Wheler's Chapel, Spital Square. From the second London edition. Boston: Perkins & Marvin, 1830. pp. 362.

The following are the contents of this volume. "The usefulness of theological study to Christians. The influence of practical holiness on theological studies. The divine teaching which God has promised. The study of the Scriptures. The character of scriptural divinity. The study of practical works. The study of controversial works. The dangers connected with studies. Practical rules for study. Advice to a student on entering the university. The right application of theological knowledge. Jesus Christ the chief and best teacher. Outlines of the history of divinity. Minister's library." Mr. Bickersteth's object, in this volume, was two fold—to assist his fellow Christians, in the various stations of life, to acquire Christian knowledge, and to be able to give a reason of the hope which is in them; and to aid his younger brethren in the ministry, as his own means and resources may have enabled him to do. We recommend this work as one of high value. Mr. Bickersteth illustrates his positions by a great variety of apposite quotations. The Appendix, consisting of about one hundred and twenty pages, is, perhaps, the most valuable part of the work. A great amount of information, interesting to the Christian student, is here embodied. It is, in fact, a review of English theological literature. It exhibits many evidences of research, candor, and sound judgment in the author.

The Book of the Priesthood. An argument in three parts. By THOMAS STRATTEN, Sunderland. First American, from the first London edition. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1831. pp. 285.

Mr. Stratten is a dissenting minister of Sunderland, England. His object, in the volume whose title we have named, is to prove that the Christian ministry is not a priesthood, that Christ is the only and all-sufficient priest of his church, and that the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians. Mr. Stratten contends that there is no basis, like that on which the Jewish priesthood rested, to sustain the claims of an official priesthood in the Christian church. In the commission which was given by Christ to the apostles, no priesthood was included. No priesthood is required for the observance of the ritual institutions of the Christian church; none was conferred in the personal authority with which the apostles were invested; and none was referred to in the supplementary appointment of the apostle of the gentiles. Christ is the only and all-

sufficient priest. His intercession is always prevalent. He is a complete representative for his people. The perfection of his priesthood renders it unnecessary that there should be any efficacy in the sacraments of Christianity. The designation, given by Peter, to the members generally of the Christian church, that they should be a 'royal priesthood,' &c., corresponds with the declaration of Moses to the Jews, that they should be a 'kingdom of priests.' In the knowledge of God, which is the basis of all true religion, the Jewish people, when they were obedient, were a kingdom of priests, and Christian people are a holy priesthood. The same is also true of both Jews and Christians, when they are obedient in their separation to the service of God. It will be seen, at once, from the analysis which we have given, that this is a novel and ingenious course of argumentation. The writer advances, to the maintenance of his propositions, with great fearlessness and confidence. His style, if not exact and polished, is yet fervid and vigorous. The Reform Bill has given a freshness and a boldness to the writers in England, such as they never possessed before. The Book of the Priesthood is well worth a perusal.

Remarks on the Life, Character, and Writings of Archbishop Leighton. By GEORGE B. CHEEVER. Boston: Peirce & Parker, 1832. pp. 50.

These remarks are introductory to the selections, from the works of Leighton, noticed in our last number. They comprise a view of his life, and an estimate of his writings and character.

Leighton was born in Edinburgh, in 1611. He was educated in that city, and, after receiving his degree, travelled in Europe for several years, pursuing his studies at the same time. In 1641, he was ordained a Presbyterian minister, in a parish near Edinburgh. Here he continued till 1652, when he tendered his resignation to the presbytery. "He found," says Burnet, "that the Presbyterians were not capable of large thoughts. So he grew weary of mixing with them." He was soon after appointed Principal of the University of Edinburgh, in which office he remained about ten years. In 1662, he was appointed Bishop of Dunblane, and, 1669, Archbishop of Glasgow. In 1684, he died at the house of his sister, near London.

Mr. Cheever furnishes a very good view of his writings, and a thorough and philosophical analysis of his character. We give the following as a specimen. "If there be one quality which characterizes Leighton, it is depth and majesty of thought; it would be severe, but the influence of his piety invests it with a sweet moral radiance, making it mild and attractive. It would fill the reader with awe; but there is present a glory of a nature so much purer and more

celestial, that the intellectual grandeur of these volumes is merged and lost in the transcendent splendor of that holy spiritual light. The presence of Jesus transfigures his conceptions with such divine effulgence, that the power of his intellect is forgotten. He throws off thoughts that apart would startle the mind, and that open whole provinces of original reflection, with a sort of pensive calmness, that bespeaks them the familiar inmates of his bosom." "His mind was a holy temple, where pure thoughts went in and out continually. Holiness refined and sharpened his intellectual vision, and the conscious love of God made every aspect of the truth grateful."

"His style is a fountain of genuine, native idioms. It is peculiarly marked, neither by the vivacity of Baxter, nor the Greek-like profundity of Howe, nor the regularity of Bates, nor the profuse magnificence of Jeremy Taylor, nor the synonymous redundancy of Barrow; but it possesses a mingled melody, simplicity, and richness, superior to either of those writers. It is read with greater ease, and a more continuous feeling of delight. The whole array of his subjects, both of meditation and composition, were POETRY in its most elevated and spiritual sense. His mind is filled with vast subjects of thought, and his imagination enriched with grandeur, and led to revel amidst the celestial wonders of the upper world, till his conceptions are all habitually expanded and transfigured with glory."

Sermon at the Ordination of the Rev.

William G. Schauffler, missionary to the Jews. Preached at Park street church, Boston, on the evening of November 14, 1831. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary, Andover. Andover: Flagg & Gould, 1831. pp. 40.

The text on which this sermon is founded is Romans xi. 25—31. The prominent topics which the preacher discusses are the following. 1. Israel has been blind as to the excellence and glory of the gospel. 2. They will not always be so, but will be converted to the Christian faith. 3. This conversion will take place when the fullness of the Gentiles shall have come in. 4. The means by which the Jews will be converted, or the kind of agency. In the course of the sermon, Professor Stuart discusses the subject of the literal return of the Jews to Palestine, the position assumed by some that we can know from prophecy the precise period of the conversion of the Jews, and the propriety of separating converted Jews into distinct communities. We commend the whole sermon to our readers as a candid and most satisfactory exposition of a very interesting subject. We extract the closing address of the Professor to Mr. Schauffler.

"To the DEAR YOUNG MAN, who is to be consecrated on this occasion as your mis-

sionary unto the seed of Abraham, I have time to say only a word. Friend of my heart, be what Paul was, when he expressed himself willing to be 'accursed from Christ,' if he might by this save his perishing kinsmen from final perdition. Rom. ix: 1—3. Let your conscience bear you witness in the Holy Ghost, that you have 'continual sorrow and heaviness of mind' for the unbelieving Jews, and that your 'heart's desire and prayer to God for them is, that they might be saved.' Labor, pray, teach, love, live, entirely for the purposes of your important mission. May he who dwelt between the cherubim, in the temple of old, yet bring your feet to stand on the sacred ground which Jesus trod; to plead with Jews where he pleaded with them and wept over them; and if your blood, like his, must flow to satiate the rage of persecution, then follow in the Saviour's steps, bearing his cross, presenting your hands to the nails, and your side to the spear. If you suffer with him, remember that you are to reign with him on his throne of glory above. Go then, in his name; proclaim his dying love to the perishing Jews; set before them that Lamb of God who taketh away the sins of the world; that great High Priest in the sanctuary above, who ever liveth to intercede for them; and that temple which is not made with hands, eternal in the heavens. May the Spirit of the living God protect, guide, sanctify, bless, and save you! May he give the truths which you shall declare, access to all hearts, bow before them every stubborn will, and thus bring back many wandering children to the house of their Father, from which they have so long strayed, and produce a final and everlasting reconciliation of them to their God and Saviour! AMEN."

Appended to the sermon are the Charge to the missionary by the Rev. Dr. Jenks, of Boston, the Right Hand of Fellowship by the Rev. William Adams, of Brighton, and the Instructions of the Prudential Committee.

Essay on the Application of abstract

Reasoning to the Christian doctrines: Originally published as an Introduction to Edwards on the Will. By the author of *Natural History of Enthusiasm*. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 163, 12mo.

The great object of this original writer, in this Essay, is, to show that abstract, metaphysical questions, such as those of moral causation, liberty and necessity, ought to be kept distinct from Christianity, or the doctrines of religion.* He considers the question concerning human agency, free will, liberty, necessity, &c. under each of the following divisions. 1. Of common life, or as the question affects the personal, social, and political conduct of mankind. 2. Of theology and

Christian doctrine. 3. Of the physiology of man. 4. Of the higher metaphysics. The author goes over the ground with great ability. Whatever may be thought of the conclusiveness of some of his reasonings, no one will deny to him the rank of being one of the most profound thinkers of the age. He thus speaks of the "Freedom of the Will." "Edwards achieved, indeed, his immediate object—that of exposing to contempt, in all its evasions, the Arminian notion of contingency, as the blind law of human volition; and he did more; he effectively redeemed the doctrines called Calvinistic from that scorn with which the irreligious party, both within and without the pale of Christianity, would fain have overwhelmed them;—he taught the world to be less flippant; and there is reason also to surmise (though the facts are not to be distinctly adduced) that, in the reaction which of late has counterpoised the once triumphant Arminianism of English Episcopal divinity, the influence of Edwards has been much greater than those who have yielded to it have always confessed.

"But if the Inquiry on Freedom of the Will is regarded, and it ought to be so regarded, as a scientific treatise, then we must vehemently protest against that mixture of metaphysical demonstrations and scriptural evidence, which runs through it, breaking up the chain of argumentation—disparaging the authority of the Bible, by making it part and parcel with disreputable abstractions; and worse, destroying both the lustre and the edge of the sword of the Spirit, by using it as a mere weapon of metaphysical warfare. He also produces confusion of another sort, by mingling purely abstract propositions with facts belonging to the physiology of the human mind. Yet, in justice to Edwards, it must be remembered, that while pursuing this course, he did but follow in the track of all who had gone before him."

A Call to seek first the Kingdom of

God; a sermon occasioned by the death of Mr. Amos Pettingell, who died at New Haven, Conn., Nov. 30, 1831, aged 27. Delivered in Newburyport, and addressed particularly to the young men of his acquaintance. By L. F. DIMMICK. Newburyport: Charles Whipple, 1832. pp. 16.

Mr. Pettingell was born in Newburyport, in 1804, and entered Yale college, in 1821. He graduated, with distinguished honor, in 1825. From 1827 to 1830, he performed the duties of a tutor in the same institution, with much acceptance. Some time before his death, he had commenced the study of theology. He had an ardent love of knowledge, and had made eminent attainments in various departments of learning. He died in the triumph of Christian faith, amidst the lamentations of all his acquaintance. Mr. Dimmick's sermon is an earnest and faithful appeal to young men to seek first the kingdom of heaven. It also gives a view of the life and character of Mr. Pettingell.

* The author makes a distinction between metaphysics and mental physiology.

SELECT LITERARY INTELLIGENCE.

Foreign.

The London Literary Gazette thus speaks of Prof. Stuart's Hebrew Grammar, the third edition of which has been lately republished in London, together with the Chrestomathy, under the direction of Mr. Pauli, Oriental Professor at Oxford, and Mr. Jones. "As a book of reference on doubtful points, we know of no Hebrew Grammar equal to Mr. Stuart's; and confess that he has made clear, and shown reasons for some things, for which we had searched in vain elsewhere."—Major James Rennell has just published a work in two volumes, on the Comparative Geography of Western Asia. It is said to exhibit great research, and to cast considerable light on certain doubtful questions. It is accompanied by an Atlas.—The number of persons who have deposited money in the Savings Banks of England, Wales, and Ireland, is 412,217; the amount deposited is £14,366,961. The income, in 1830, was £132,290. Within two years past, there has been a large increase in the number of depositors in Ireland. There are probably 1,500,000 persons in England, Wales, and Ireland, who belong to the lower classes in society, who have an interest in the support of monied institutions.—Prof. Lee, of Cambridge, has recently published a Polyglott Bible, embracing the more ancient versions, and also the English, German, French, Spanish, and Italian versions. Prolegomena are added. It is published in one splendid folio volume, at £3 8s.—A very valuable series of volumes is publishing in London, called the Encyclopedia Metropolitana. It deviates in a great measure from the plan heretofore pursued in Encyclopedias. Its great divisions are, 1. Pure Sciences, five volumes; 2. Mixed and Applied Sciences, about six volumes; 3. History and Geography, conjoined and chronological, about six volumes; 4. Miscellaneous and Lexicographical, in ten volumes, these being alphabetical; including a Philosophical and Etymological Thesaurus of the English language. Each word is traced to its source in other languages, and its various applications in our own are elucidated by citations from writers of all dates. A long list of able writers is engaged. A republication is to be commenced, in May next, in monthly numbers.—Mr. Croly's work on the Apocalypse has been translated into French.—An answer to the work of Joanna Baillie (an Arian of Dr.

Clark's school) is forthcoming from the pen of the venerable Bishop of Salisbury.—The first volume of Rose's Translation of Neander's Church History, has been published in London.—Westley & Davis, of London, have published an edition of Rev. Baxter Dickinson's Prize Letters to students.—Rev. John Scott, of Hull, has lately published a sermon entitled, Reformation not subversion; or an appeal to the people of England on behalf of the Established Church.—Francis Sartori, of Vienna, has published the first volume of an Historical and Ethnographical view of scientific cultivation, intellectual activity, and literature of the Austrian empire. The book points out all which is worthy of remark that has appeared in more than fourteen different dialects. It is the author's aim to resolve this question; Whether the Austrian monarchy, embracing 32,000,000 of inhabitants, has a peculiar literature? The second volume will contain, 1. An Historical Exposé of German Literature in the Austrian Empire; 2. The Latin Literature of the Hungarians, the Milanese and Venetian dialects, &c.; 3. An Austrian biographical and bibliographical bibliothèque; 4. A catalogue of all the periodical works which have appeared; 5. View of universities, colleges, lyceums, primary schools, and all seminaries of education; 6. A description of libraries and museums, and a summary account of the learned societies of the monarchy; 7. An account of scientific voyages undertaken by the Austrians; 8. An examination of dramatic works; 9. A statement of the Austrian book-trade; 10. An exposé of typography in the empire; 11. Details concerning the manufacture of paper and binding; 12. Account of plagiarisms and forging of books.—On an average, the duties in England on books, amount to from 20 to 30 per cent of the cost of the paper and paste-board used in the printing and binding. A duty of 3s. 6d. is charged on every advertisement, long or short, inserted in any newspaper, or in any work published in numbers or parts; and as the charge, exclusive of duty, for inserting an advertisement of ordinary length in the newspapers, rarely exceeds 3s. or 4s., the duty adds fully 100 per cent to its cost. And as it is quite as necessary to the sale of a work that it should be advertised as that it should be printed, the advertisement duty may justly be regarded as an *ad valorem* duty of 100 per cent on the material of a most important manufacture.—

The general annual meeting of Swiss scholars, of whom 200 were present, was held in Zoffingen, on the fifth and sixth of August last.

Scottish Universities.—The following is the number of degrees granted by the Scottish Universities for the last thirty-one years.

	<i>D. D.</i>	<i>LL. D.</i>	<i>A. M.</i>	<i>M. D.</i>
Edinburgh,	46	27	199	2,524
Glasgow,	87	72	760	654
St. Andrew's,	69	6	59	649
Aberdeen,	26	59	740	286
Marischal,	51	50	331	292

American.

William Hyde, Boston, has lately published, *The American School Geography*, containing a general view of Mathematical, Physical, and Civil Geography, adapted to the capacities of children, by Barnum Field, A. M., Boston, 152 pp.: *A Catechism of Natural Theology*, by Ichabod Nichols, D. D., Portland, second edition, enlarged, 216 pp.: *A second volume of Dr. Payson's sermons*, 400 pp.: *Mrs. Rowe's Devout Exercises*, with notices of her Life, by William Jenks, D. D., 192 pp.: *Tenth Edition of Conversations of English Grammar*, by C. M. Ingersoll: *Peter Parley's Tales of New England History*, 113 pp. William Hyde has in press the *American Biographical and Historical Dictionary*, by William Allen, D. D., late President of Bowdoin college—second edition, greatly enlarged, 750 pp.: *The Universal Pocket Gazetteer*, based on the *Gazetteer in the Treasury of Knowledge*, with copious additions, 250 pp.: *Book of Ornithology for Youth*, with numerous engravings, by the author of *Parley's Geography*, 280 pp.: *The Sylva Americana*, or Discourse on the forest trees of the United States, by D. T. Browne, 350 pp. and 130 illustrations: *The Etymological Encyclopedia*, by D. T. Browne: *United States' Spelling Book*, by Noyes P. Hawes: and third edition of Prof. Newman's *Practical System of Rhetoric*. William Hyde will soon put to press, *The High School Reader*, by Rev. John L. Blake, to be comprised in about 400 pages: also a third and enlarged edition of Prof. Upham's *Elements of Intellectual Philosophy*.

Crocker & Brewster, Boston, have in press, the *Polymicrian Edition of the New Testament*: *Noehden's German and English Dictionary*: preparing for the press, *Calmet's Dictionary of the Bible*, corrected and improved by Prof. Edward Robinson.

Lincoln & Edmands, Boston, have in press, *Lectures on Systematic Theology and Pulpit Eloquence*, by George Campbell, D. D., F. R. S.

Richardson, Lord & Holbrook, Boston, will soon publish a treatise on *Astronomy*, by John Vose: a system of *Rhetoric* for the higher schools and colleges: the *Lectures delivered before the American Institute of Instruction*, August, 1831: a system of *Universal Geography*, by I. G. Goodrich, 900 pp. and 400 engravings: and *Elements of Natural Philosophy*, by Francis J. Grund.

Perkins & Marvin, Boston, have in press, and will publish in a few weeks, a volume of *Memoirs of Self-taught Men*. It will contain sketches of the lives of a large number of individuals who have risen, by their own efforts, from obscurity, to honor and usefulness. Among them will be notices of Roger Sherman, Rittenhouse, Samuel Huntington, Nathaniel Smith, Thomas Baldwin, Thomas Scott, Arthur Young, John McLean, &c. An *Introductory Essay* will be prefixed to it. Also, an engraved likeness of Mr. Sherman.

Francis Jenks, Boston, has the following works in press. A new edition of *Boswell's Johnson*, by John Wilson Croker, LL. D., with notes by Scott, Mackintosh, &c.: *Johnson's Works complete*: *Burder's Oriental Customs*, applied to the illustration of Scripture: *Southey's Edition of the Pilgrim's Progress*: *Locke's Paraphrase and Notes upon Paul's Epistles*.

Stimpson & Clapp, Boston, have in press, a *History of the American Revolution*: and the *Fourth volume of the American Library of Useful Knowledge*.

Hilliard & Brown, Cambridge, have in press, *A Grammar of the English Language*, by S. Webber, M. D.: *A Translation of Le Clerc*, on the *Interpretation of Language*, by C. A. Farley, and A. P. Peabody: a *Theological Common Place Book*, or general Index to Theological subjects.

Henry Davidson, P. M. of Waldo, Maine, has issued a specimen number of his *Ecclesiastical Register of New England*. It will form a volume of nearly 300 pages, to be afforded to subscribers at \$1 50 a copy. It will be issued in monthly numbers. It will exhibit, in the first place, the following facts relative to the churches. The denomination as it now exists, the state of their organization, the names of the ministers in

succession, the time of their settlement and of their death and dismission, and the number of members in the respective churches. In the second place, alphabetical catalogues of the ministers of the several denominations, in which the place of each minister's settlement will be pointed out, his native place given, and also the college in which he was educated, if he received a public education, with the year in which he graduated, together with the age to which deceased ministers attained. In the third place, some account of revivals of religion in the respective churches will be given.

Carey & Lea, Philadelphia, have in press, the fourth volume of Bonaparte's *American Ornithology: a Treatise on Optics*, by Dr. Brewster: *a Treatise on Mechanics*, by James Renwick: *History of France, from the restoration of the Bourbons to 1830*, by T. B. Macauley: *Life of Petrarch*, by Thomas Moore: complete works of Joanna Baillie.

Phoenix N. Wood, Baltimore, is publishing a new edition of Mosheim's *Church History*. It will be issued in quarto form, on fine paper, and will contain 16 copperplate engravings. It will be distributed to subscribers in numbers of twelve pages each, weekly, or in parts of forty-six pages monthly. Price, one dollar a part.

Chief Justice Marshall is revising his *Life of General Washington* for publication. The introductory volume is to be omitted.—Three numbers of the *Spiritual Songs*, by Thomas Hastings, of Utica, and Lowell Mason, of Boston, have been published. The fourth number is in the press.—Rev. R. R. Gurley, Secretary of the Colonization Society, will soon publish the *History of the American Colonization Society from its origin*. Price, \$1. Also the *Life of J. Ashmun, Esq.* Price, \$1 50, or \$2. Agents of the *African Repository* will receive subscriptions for either of the works.—A second edition of the *Exposition of the System of Instruction and Discipline pursued in the University of Vermont*, has been published by Chauncey Goodrich, of Burlington, in a pamphlet of thirty-two pages.—A Society was formed in New York, in October last, called "The National Society of Literature, Science, and the Arts." The following are some of its provisions. The Society shall not exceed two hundred members in the United States, twenty in other parts of America, and twenty in foreign countries. It shall be divided into four classes, viz. 1. Mathematical and Intellectual Science. 2. Moral and Physical Science. 3. Literature. 4. The Fine Arts. To originate the Society, there shall be a committee of fifteen, a majority of whom shall have power to elect eighty-five others, and these, with

the committee, or so many of them as may assemble at the call of the committee, shall constitute the first meeting of the Society. This committee consists of the following persons. J. Q. Adams, President Fisk, Prof. Vethake, Rev. Dr. McAuley, Rev. Dr. Alexander, Mr. H. E. Dwight, Prof. Jocelyn, Chancellor Walworth, Hon. E. P. Livingston, Rev. Drs. Milnor, Matthews, Wainwright, Mr. Halsey, Albert Gallatin, and John Delafield.—A Mrs. Naomi Todd, who lately died in Huntingdon, Pa., at the age of 76, had instructed more than 3,000 children of Cumberland county, in the rudiments of the English language.—Rev. Dr. John Emery, Editor of the *Methodist Quarterly Review*, has been lately elected President of Randolph and Macon College, established at Boydton, Mecklenburgh Co., Va.; Mr. Landon C. Gaillard, Prof. of Natural Science; Rev. Martin P. Parks, Prof. of Mathematics; and Mr. Robert Emery, son of the President, Prof. of Languages.—On the 5th of May next, there will be a transit of the planet Mercury—a phenomenon of considerable importance in ascertaining longitudes. There will be a visible eclipse of the sun, on the 27th of July. Bala's comet will be visible in the United States, for a considerable time, during the next autumn.—Mr. Cornelius C. Felton has been recently nominated College Professor of Greek, at Harvard University. Rev. Dr. William Jenks, of Boston, has been chosen a member of the Board of Overseers, in the place of Prof. Palfrey, resigned. Mr. Sidney Willard has resigned the Professorship of Hebrew, at the same Institution.—A new periodical publication, called the "*American Monthly Review*," has been recently commenced in Cambridge. It is principally devoted to the notices of new books.—The fifth volume of the *American Annual Register* for 1829-30, most of the copies of it being consumed in a late fire, in Boston, will be speedily reprinted.—Mrs. Child, of Boston, Editor of the *Juvenile Miscellany*, is preparing a series of books, to be called "*The Ladies' Family Library*." It will contain biographies of distinguished and good women; the employments and amusements of females of various nations and ages; the jewels and other ornaments belonging to ladies; costumes of different periods and countries; effects of Christianity on the condition and character of women.—Professor Patton, of Princeton, N. J., is editing an edition of *Donnegan's Greek Lexicon*, to contain many improvements and additions.—Dr. Murdock's *Translation of Mosheim's Ecclesiastical History* will appear from the press of A. H. Maltby, New Haven, about the first of May.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ASHER WRIGHT, ord. evang. Cong. Hanover, New Hampshire, Oct. 25.
DAVID LYMAN, ord. evang. Cong. Hanover, N. H. Oct. 25.
JOHN R. ADAMS, ord. pastor, Pres. Londonderry, N. H. October 25.
JOHN K. YOUNG, inst. pastor, Cong. Meredith Bridge, N. H. November 30.

SAMUEL HOPKINS, ord. pastor, Cong. Montpelier, Vermont, Oct. 26.
WARREN SWIFT, ord. evang. Cong. Bethel, Vt. Nov. 1.
THOMAS HALL, inst. pastor, Cong. Norwich, Vt. Dec. 28.

VARNUM NOYES, ord. evang. Cong. Medway, Massachusetts, August 25.

MOSES WINCH, ord. pastor, Cong. Paxton, Mass. Sept. 21.
GEORGE WALKER, ord. pastor, Baptist, Windsor, Mass. September 21.

MELANCTHON J. WHEELER, inst. pastor, Cong. Abington, Mass. Oct. 13.

FORDYCE HARRINGTON, ord. evang. Cong. Pepperell, Mass. Nov. 1.

HENRY F. EDES, ord. pastor, Cong. Canton, Mass. Nov. 2.

N. W. WILLIAMS, inst. pastor, Baptist, Newburyport, Mass. November 2.

SAMUEL UTLEY, ord. evang. Rochester, Mass. Nov. 3.

JOHN M. S. PERRY, ord. pastor, Cong. North Mendon, Mass. Nov. 9.

WILLIAM G. SCHAUFFLER, ord. miss. Cong. Boston, Mass. November 14.

JOEL S. BACON, ord. Bap. Boston, Mass. Nov. 16.

WILLIAM A. STEARNS, ord. pastor, Cong. Cambridgeport, Mass. December 13.

JOSEPH S. CLARK, ord. pastor, Cong. Sturbridge, Mass. December 21.

JOHN STARKWEATHER, inst. pastor, Cong. Bristol, Rhode Island, Dec. 16.

LUKE WOOD, inst. pastor, Cong. Killingworth, Connecticut, October 13.

AMZI BENEDICT, inst. pastor, Cong. Pomfret, Conn. Oct. 19.

JOSIAH M. GRAVES, ord. pastor, Bap. Colebrook, Conn. Nov. 2.

ABRAM MARSH, inst. pastor, Cong. Tolland, Conn. November 30.

A. P. BROWN, inst. pastor, Pres. Sparta, New York, Aug. 24.

JOHN HALLINBECK, ord. evang. Bap. Canajoharie, N. Y. September 14.

DANIEL M. ROOT, ord. evang. Bap. Canajoharie, N. Y. September 14.

ABRAHAM HOFFMAN, ord. pastor, Ref. Dutch, Cato, N. Y. September 20.

WILLIAM R. WHITTINGHAM, instituted rector, Epis. New York, N. Y. Oct. 1.

GAMALIEL C. BEAMAN, ord. evang. Pres. New York, N. Y. Oct. 14.

THOMAS BRAINERD, ord. evang. Pres. New York, N. Y. October 14.

WILLIAM GAGE, ord. evang. Pres. New York, N. Y. Oct. 14.

EDMUND GARLAND, ord. evang. Pres. New York, N. Y. Oct. 14.

JOHN W. IRWIN, ord. evang. Pres. New York, N. Y. Oct. 14.

JOHN MORRILL, ord. evang. Pres. New York, N. Y. Oct. 14.

JOHN U. PARSONS, ord. evang. Pres. New York, N. Y. Oct. 14.

SIMEON SALISBURY, ord. evang. Pres. New York, N. Y. Oct. 14.

ELISHA JENNEY, ord. evang. Pres. New York, N. Y. Oct. 14.

JOHN J. OWEN, ord. evang. Pres. New York, N. Y. Oct. 14.

ROBERT W. HARRIS, ord. priest, Epis. White Plains, N. Y. Oct. 19.

ALFRED KETCHAM, ord. evang. Pres. New York, N. Y. Oct. 21.

EZRA D. KINNEY, inst. pastor, Pres. Champlain, N. Y. November 2.

FREDERICK F. CORNELL, ord. pastor, Ref. Dutch, Marshallville, N. Y. Nov. 15.

SENECA G. BRAGG, ord. deacon, Epis. Fredericksburgh, Virginia, Sept. 15.

STEWART, ord. deacon, Epis. Fredericksburgh, Va. Sept. 15.

WILLIAM M. THOMPSON, ord. miss. Pres. Cincinnati, Ohio, Oct. 12.

WILLIAM P. ALEXANDER, ord. miss. Pres. Cincinnati, Ohio, Oct. 12.

SAMUEL HUTCHINS, ord. evang. Pres. Elyria, Ohio, Nov. 19.

JACOB W. EASTMAN, ord. pastor, Pres. Rocky Spring, Ohio, Dec. 14.

Whole number in the above list, 50.

SUMMARY.			
Ordinations	39		
Installations	10		
Institutions	1		
Total	50		
		STATES.	
		New Hampshire	4
		Vermont	3
		Massachusetts	13
		Rhode Island	1
		Connecticut	4
		New York	19
		Virginia	2
		Ohio	4
		Total	50
		OFFICES.	
Pastors	22		
Evangelists	20		
Deacons	2		
Rectors	1		
Priests	1		
Missionaries	3		
Not specified	1		
Total	50		
		DENOMINATIONS.	
Congregational	19		
Presbyterian	18		
Baptist	6		
Episcopal	4		
Ref. Dutch	2		
Not specified	1		
Total	50		
		DATES.	
		1831. August	2
		September	7
		October	22
		November	14
		December	5
		Total	50

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

CHARLES JENKINS, æt. 45, Cong. Portland, Maine, December, 1831.

JOSIAH BABCOCK, æt. 80, Andover, New Hampshire, Dec. 9.

NOAH MILES, æt. 80, Temple, N. H.

THOMAS WORCESTER, Cong. Salisbury, N. H.

SAMUEL HILLIARD, æt. 83, Clarendon, Vermont.

JAMES TAYLOR, æt. 48, Cong. Sunderland, Massachusetts, Oct. 11.

WILLIAM GREENOUGH, æt. 75, Cong. Newton, Mass. November 10.

GEORGE KALLOCH, æt. 30, Bap. Charlestown, Mass. Nov. 16.

HEZEKIAH RIPLEY, D. D. æt. 89, Cong. Green's Farms, Connecticut, Nov. 29.

ALFRED MITCHELL, æt. 42, Cong. Norwich, Ct. Dec. 21.

ASA MEAD, æt. 39, Cong. East Hartford, Ct.

ANDREW CUNNINGHAM, Meth. New York, N. Y. Oct. 26.

WILLIAM PHOEBUS, æt. 78, Meth. New York, N. Y. Nov. 8.

RALPH LANING, Meth. Dryden, N. Y. Nov. 30.

LUKE BERRY, New York, N. Y.

JOHN DE WITT, D. D. æt. 42, New Brunswick, New Jersey, Oct. 12.

JOHN SLEEK, æt. 43, Meth. Bedford Co. Pennsylvania, Oct. 18.

JOSEPH SANFORD, æt. 34, Pres. Philadelphia, Pa.

HENRY HODGKISS, Stresburg, Virginia, Oct. 23.

WILLIAM DAVIS, æt. 60, Bap. Wilkes Co. Georgia, Oct. 31.

THOMAS THOMAS, Pres. Venice, Ohio, Oct. 9.

AMOS PETTINGELL, Cong. student in the Theol. School, Yale College, New Haven, Ct. Nov. 30.

HARRISON ALLEN, missionary to the Choctaws, Aug. 19.

Whole number in the above list, 23.

		SUMMARY.	
		AGES.	STATES.
From 30 to 40	3	Maine	1
40 50	5	New Hampshire	3
50 60	0	Vermont	1
60 70	1	Massachusetts	3
70 80	2	Connecticut	4
80 90	4	New York	4
Not specified	8	New Jersey	1
Total	23	Pennsylvania	2
Sum of all the ages specified 868		Virginia	1
Average age	53	Georgia	1
		Ohio	1
		Choctaw Nation	1
		DENOMINATIONS.	
Congregational	8		
Presbyterian	2		
Baptist	2		
Methodist	5		
Dutch Reformed	1		
Not specified	5		
Total	23		
		DATES.	
		1831. August	1
		October	7
		November	6
		December	3
		Not specified	6

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1832.

PROCEEDINGS OF THE PRESBYTERIAN EDUCATION SOCIETY.

THE Rev. William Patton, of New York, has been elected Corresponding Secretary of the Presbyterian Education Society, in the place of Rev. E. Cornelius, lately become Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and the Rev. John J. Owen, Agent of the Society, has been appointed Assistant Secretary.

The Presbyterian Education Society includes the following Branches and Agencies. The officers mentioned, devote their whole time to the concerns of the Society, in their respective fields of labor.

1. WESTERN EDUCATION SOCIETY, in the western part of New York. Rev. O. S. Hoyt, Utica, Secretary, and Rev. C. Eddy, Auburn, General Agent.

2. WESTERN RESERVE BRANCH, including the Western Reserve, in Ohio, and Michigan. Rev. Ansel R. Clark, Secretary and General Agent.

3. WESTERN AGENCY, Cincinnati, Ohio. Rev. Franklin Y. Vail, Secretary and General Agent.

4. INDIANA EDUCATION SOCIETY.

5. WEST TENNESSEE AGENCY, Maury County.

6. EAST TENNESSEE AGENCY, Maryville.

A permanent agent is about to be appointed for the south western portion of the United States, including the fields occupied by the last two agencies.

Three agents, the Rev. Benjamin Labaree, Rev. Henry Little, and Rev. John M. Ellis, have received appointments to labor in the West for a part of the year.

The reports presented at the late quarterly meeting of the Directors, in New York, exhibit a degree of prosperity in the operations of the Society, especially in the West, which has hitherto been unexampled. As many as fifty young men, it is expected, will be placed on the funds of the Western Reserve Branch alone, the present year. The East Tennessee Agency recently received twenty-two young men, and expect, within a year, to receive as many more. Revivals of religion are rapidly multiplying

pious young men, and preparing the way for a speedy and large increase of ministers of the gospel, especially in connection with the labors of Education Societies: while the system of uniting manual labor with study, is increasing the facilities for obtaining an education, with but small appropriations from benevolent funds—and with decided gain, as it respects vigor of body and mind.

The Presbyterian Education Society will be conducted on the same principles as heretofore; and the Directors, animated by the cheering prospects which are opening before them, will urge on the work committed to them, with untiring diligence, and a constant reliance on God for greater and greater success. All applications for aid, by candidates possessing the requisite character and qualifications, will be received, if made in conformity with the rules of the Society.

Communications on general subjects, may be addressed to the "Secretary of the Presbyterian Education Society," 144 Nassau street, New York, and will receive prompt attention.

Donations of all kinds, and letters relating to pecuniary accounts, should be sent to Oliver Willcox, Esq. Treasurer, 144 Nassau street, New York.

REPORTS OF AGENTS.

REV. ANSEL R. CLARK,

To the Board of Directors of the Presbyterian Education Society.

Hudson, Dec. 12, 1831.

In presenting to you my semi-annual report, the first that I have made since my permanent connection with the Western Reserve Branch of the A. E. Soc., it will not be necessary to go into a detailed account of the rise and progress of this Branch. Such an account has, doubtless, come to your knowledge, through my former communications to the Parent Society. You will, however, bear in mind, that at the time this

Branch was organized, strong prejudices, for reasons which need not here be mentioned, existed in the minds of the people against the American Education Society, which could be removed only by a clear exhibition of truth, substantiated by incontrovertible facts. Difficulties were to be encountered; opposition was to be met, before a lasting impression in favor of the education cause could be made. But I am happy in being able to say, that, from facts disclosed in a second visit to the churches, the prejudices and difficulties, above alluded to, have, to a great extent, been removed. A spirit of benevolence has been kindled. Ministers and laymen are now lending their influence—their prayers—and their alms to the great work of raising up heralds of salvation. In fact, the prospects of this Branch are brightening—its operations extending—and its influence increasing. At the quarterly meeting, held the last week, seven new applications were received. And a larger number is expected, at the next meeting, in March.

It will be recollected, that on the 11th of June last, I entered on the duties assigned me, as General Agent of your Society, having for my field of labor the Western Reserve and the Territory of Michigan. This field, (though to some may appear small and unimportant, but not really so,) should be regarded as the New England of the West; and will ere long be able to send forth streams of salvation to water and fertilize this "great valley." Here, also, will many a youthful soldier of the cross be trained, who, catching the spirit of Brainerd, of Martyn, and of Fisk, will bear the blessings of the gospel to the distant tribes of the earth.

In a tour, commenced in June, it was my object to look out pious, devoted, and promising young men, and to spread before them the all important subject of devoting their lives to the Christian ministry. In the course of five weeks, 40 were found; some of whom have commenced study. Another object was, to collect the subscriptions that had been raised the year before; and, wherever it should be judged expedient, to make new efforts to raise funds. In this, also, my success was greater than I expected. In Atwater, the annual subscription was increased from \$13 50 to \$24 75; in Geneva, from \$14 00 to \$82 50; in Austinburg, from one scholarship, (\$75 00,) to four (\$300 00); in Jefferson, \$20 00 were raised; and in Andover and Cherry Valley, \$30 19. I have lately made new efforts in the towns of Nelson, Windham, Aurora, and Talmadge. In Nelson, the annual subscription was increased from \$9 00 to \$50 00; in Windham, from \$3 00 to \$50 00; in Aurora, from \$47 50 to \$77 00; and in Talmadge, two thirds of a new Scholarship was subscribed, there being one Scholarship previously raised. Thirty young men, also,

were seen and conversed with on the subject of studying for the ministry.

In the month of August, I commenced a tour of six weeks into Michigan. That country, as is well known, is new; it presents, as one would suppose, but little encouragement to an agent for any object of benevolence. And yet I raised more money than I ever have in any other section of the West, in the same length of time. In the six places visited, six Scholarships were secured; in Monroe, \$75 00; in Ann Arbor, \$65 00; in Ipsilanti, \$61 25; in Tecumseh, \$18 00; in Oakland Co., \$45 52; and in Detroit—a place of considerable wealth indeed, but where next to nothing had been given to any foreign object of benevolence, of a religious nature, previous to my first visit, one year ago last September—\$209 00 were raised, \$184 00 of which were subscribed, yearly, for seven years. Of the above sums, I collected and paid into the Treasury \$325 44, which, together with what I have collected on the Reserve, since last June, and paid into the Treasury, amounts to \$1,122 40. I also found in Michigan, and conversed with, ten young men.

That Territory I regard as a most interesting portion of our country. It is destined to become rich and populous; and, in connection with the Western Reserve, it will exert a powerful influence on the moral and civil interests of this "Valley." And now is the time to take possession of that field—now is the time for pious and enterprising emigrants to flock to that Territory. It presents many local advantages—its soil is rich and fertile—its land easy to be cultivated—and, in most places, its water is good. And as the Territory is surrounded on three sides by water, and as steamboat and canal navigation is rapidly improving and extending, there will soon be a good and ready market for all the productions of the land. And, considering that that country is fast rising in importance, in its bearing on the interests of our nation, it is of the utmost consequence that means should speedily be put in operation, to give such a shape to its moral character, as will secure the greatest amount of good. More laborers should be sent into that field "which is already white for the harvest." Many of the inhabitants, friends of good order and of religion, and having removed from the land of the Puritans, have brought with them that love for light and knowledge, that desire that themselves, and their children, should be placed in the enjoyment of religious privileges, and that spirit of benevolence, which so strongly characterize the people of New England. At present, their means for advancing the interests of Christ's kingdom, either among themselves or elsewhere, are few; yet they do see (and would that Christians every where did see) that their prosperity as a people, their

blessings, both civil and religious, are intimately connected with, and very much dependant on, the object of the American Education Society. Facts, in regard to the destitution of the means of grace, stare them in the face, on every side; and the conviction forces itself upon their minds, that many places must remain destitute, until men can be educated and prepared to carry them the bread of life. And acting like consistent men, consistent Christians, they have, of their poverty, contributed largely to the cause of ministerial education.

The Western Reserve College, located in this place, is fast rising in reputation;—and with the indirect aid which the Education Society will give it, together with other aids and other causes, will soon stand on a level, for respectability and usefulness, with any of the Eastern Institutions. From its commencement to the present time, God has blessed and watered it with the dews of heaven. And it is a matter of rejoicing to the friends of a pious and enlightened ministry, that an institution, so free from vice and those scenes of wickedness, too commonly witnessed in some of the colleges in our land—and so rich in advantages for acquiring human and divine knowledge, has been established in this region, to which the objects of their benevolence may resort for a thorough preparation for the gospel ministry. Preparatory schools, also, are springing up, in various places, which promise much.

Revivals.

You will unite with me in offering thanksgiving to Almighty God for his signal displays of divine grace, for a few months past, in almost every part of my field of labor. Both in the Western Reserve and in Michigan, revivals have been extensive and powerful. I have had the happiness, during the summer and fall past, of attending ten protracted religious meetings; two of which were held in Michigan. The aggregate number of the hopeful subjects of divine grace, in the time during which these meetings were held, cannot fall short of 600. This will account for the number of young men that I have found. And here it ought to be remarked, that, among the 80 whom I have visited, not more than 60 will study; of these, not over 45 or 50 will need aid—and 20 only have as yet commenced study. Thus you see, that, in consequence of these precious revivals, the churches in this region have been enriched with grace—many additions have been made to their number—and some, by the aid of the Education Society, will soon be placed in the delightful, but responsible service of preaching the gospel. Pious and promising young men are furnished—the hearts of Christians expand with benevolence—and many servants of Jesus Christ are beginning to come cheerfully to the work assigned them—to consecrate their talents and

their property to the grand business of extending the *living ministry* (the only means by which the world is to be converted) to every people and tribe on the globe.

REV. JOHN J. OWEN.

Mr. Owen having been directed to spend several months in the Western States, under the direction of the Board of Agency at Cincinnati, left New York for this purpose in October last, and after passing through Ohio and Kentucky, commenced a series of successful labors in Tennessee. As the result of these efforts, two Boards of Agency have been established—one in West, and the other in East Tennessee, which have already commenced operations under favorable auspices. The following gentlemen have been regularly appointed on the respective Boards.

WEST TENNESSEE AGENCY, *Maury Co., W. Tenn.*

Rev. Robert Harden, D. D., Chairman.

Rev. Duncan Brown, D. D.

“ Philip Lindsley, D. D.

“ John Allen, D. D.

“ Thomas I. Hall.

“ William Eagleton.

Abraham Loorey, Esq.

Philip H. Jenkins, Esq.

Rev. George Newton.

“ Hugh Barr.

Prof. Williford.

Charles A. Smith, Esq.

Matthew Rhea.

Maj. John Brown.

Mr. John Brown.

Mr. John Brown, Secretary.

Maj. John Brown, Treasurer.

Executive Committee.

Rev. Robert Harden, D. D.

Charles H. Smith, Esq.

Prof. Williford.

Philip H. Jenkins, Esq.

An Examining Committee has also been appointed, at the seat of this Agency, consisting of Rev. Robert Harden, D. D., Rev. Thomas I. Hall, and Rev. Duncan Brown, D. D.

EAST TENNESSEE AGENCY.

Rev. Isaac Anderson, D. D., Chairman.

Col. William Wallace.

Dr. John Temple.

“ James Montgomery.

“ McCorkle.

James Berry, Esq.

Thomas Rogers, Esq.

Joseph Shannon, Esq.

Samuel Rhea, Esq.

Mr. John Eason.

Rev. Elijah Eagleton.
 " Thomas Brown.
 " Jefferson Montgomery.
 " William McCampbell.
 " William Minnis.
 " John McCampbell.
 " Frederick H. Ross.
 Mr. John Webb.

Rev. Prof. Darius Hoyt, Secretary.
 Prof. Samuel W. McCracken, Treasurer.

Executive Committee.

Rev. Isaac Anderson, D. D.
 Prof. McCracken.
 " Hoyt.

REV. FRANKLIN Y. VAIL.

FROM the receipts acknowledged at the close of this communication,* by the Treasurer of the Western Agency of the Presbyterian Education Society, the Christian public will be happy to see renewed and substantial evidence, that this important Institution, continues to enjoy the divine approbation, and the increasing confidence and patronage of the friends of an enlightened and pious ministry. It is well known to the patrons of the education cause at the West, that the Presbyterian Education Society, which for several years past has been auxiliary to the American Education Society, was last spring made a co-ordinate branch of that institution—adopted its principles and rules, as the basis of its own operations—and now proposes to occupy the whole ground included within the bounds of the Presbyterian church, which is unoccupied by any other Education Society; leaving its co-ordinate and sister institution, the American Education Society, to operate directly in the New England States. Since this arrangement has been made, the Western Agency at Cincinnati has sustained the same relation to the Presbyterian, which it formerly sustained to the American Education Society; and we are happy to find that the change in our relations has contributed to the increasing prosperity of our Western Board. It is a most encouraging fact, that by the efforts of this Board, during the two last years, a new and powerful impulse has been given to the education cause at the West. When this Agency commenced its operations, the American Education Society, with which it was then connected, had but ten or twelve young men under their patronage at the West; now the number has increased to about 70. Besides these who are now sustained by our funds, the cases of about one hundred others have come to our knowledge, most of whom will probably need our assistance, if they shall be judged worthy of public patronage. The

present number of our beneficiaries would have been considerably increased, had we not taken special pains to induce every promising young man to support himself, by his own exertions, as long as practicable, before asking aid of our Board.

While the Presbyterian Education Society sees hundreds of young men of promise, anxious to enter into the great work of saving souls from eternal death; while they see multitudes of fields whitening for the harvest in every direction around them, they feel sacredly urged to *do all they can*, in this great work; and have again and again renewed the solemn pledge, that they will extend the hand of assistance to every young man, of suitable character, in the United States: and though this pledge is greatly increasing the number of applicants, yet such has been the increase of public confidence, in our Society, and such the increase of our funds, where our claims have been presented, that we have never yet been compelled to reject a single worthy applicant, and we confidently believe we never shall, for want of funds. In rendering assistance to young men, we have found it greatly for their satisfaction and benefit, and greatly for the success of the education cause generally, to act upon the principle of helping those, who are willing to help themselves; to furnish just so much assistance as will enable a young man, by the aid of his own exertions, to obtain a thorough education, without serious pecuniary embarrassment, or injury to the health, and to furnish this aid in such a manner, as to present the most powerful inducements to diligence, economy, personal effort, and self-denial. In accordance with these principles, our young men have preferred to receive aid, not as a charity, but only in the form of parental loans—in small appropriations of from 20 to 75 dollars a year—the money to be refunded by them after they have entered the ministry, if they are able, and if not, their obligations are to be cancelled by the society. This system of parental loans, with small appropriations made to those who are willing to help themselves, we have found by experience to be attended with most important advantages. This plan has been most agreeable to young men themselves, as very many have testified. It has greatly contributed to their health, and mental vigor, as well as their diligence and self-denial, by imposing upon all, the happy necessity of exercise and personal effort. It develops the ability and willingness of young men to help themselves—the beneficiaries of the American Education Society having under its influence, earned, during the last year, while prosecuting their studies, about \$12,000. It perpetuates and greatly increases the usefulness of our funds—the money raised for one young man being refunded by him, for the education of many of his successors. It takes away the former

* We have not space in this number, to insert these receipts: they will be found published at length in the Cincinnati Journal of Dec. 23.

popular objection, that these young men are training up as gentlemen in habits of ease and idleness, by showing many of them to be actually engaged in laborious employments, from two to four hours in a day on a farm, in a work-shop, or otherwise; and at the same time boarding themselves at from 37½ to 75 cents a week.

It is not strange, though it is a matter of gratitude to God, that both ministers and churches are cordially engaged in sustaining such an institution, in giving them full sanction to such principles, and in contributing liberally for the support of such young men:—while the Presbyterian Education Society continues its disinterested labors, and appropriates largely of its funds, to supply this great valley with an able and faithful ministry, raised upon the ground to be occupied, acquainted with the manners and customs of the people, educated and settled under the inspection of our pastors, and taught to endure hardships, and wear out in the service of Christ; we confidently expect the continued and liberal patronage of the West.

F. Y. VAIL,
Sec'y W. A. Pres. Ed. Soc'y.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE quarterly meeting of the Board was held January 11. The meeting of the Presbyterian Education Society was held in New York, on the 27th of December. Both these Societies granted appropriations to the amount of between eight and nine thousand dollars. Forty new applicants were received on probation. The Societies continue to enjoy many evidences of the favor of the Head of the Church, and of the continued and increasing support of the Christian community. The great enterprise in which they are embarked never needed a more efficient patronage than at the present moment. The gospel must be preached to every creature. The renovation of the whole world is the object.

REV. MR. COGSWELL.

DURING the quarter of the year which has just elapsed, I have been engaged in the services of the Society in New Hampshire, Massachusetts, Rhode-Island, and Connecticut. As usual our cause has been kindly regarded in those places, which I have visited. My time has been employed in collecting subscriptions already obtained, and in obtaining and collecting new ones, for the completion of some Permanent Scholarships,

which were attempted to be raised some years since, but were not completed; in obtaining funds for immediate use; in visiting beneficiaries; in forming some auxiliaries and attending anniversaries; and in giving attention to some concerns of a general nature. Two Societies have recently been formed under favorable auspices in Connecticut, auxiliary to that Branch—one for Hartford and another for Middlesex County. Five County Auxiliaries in that State have now been organized, and it is expected, that in the other Counties similar Societies will soon be formed. I may add, that before the close of the present year of our Society, the whole of New England will probably be organized into County Auxiliaries. Indeed, the organization is already nearly completed. Good feelings in relation to the Society prevail very generally in Connecticut. I anticipated a ready co-operation on the part of the Clergymen and the Churches, and in this respect I was not disappointed. They favored my cause by their advice, pecuniary contributions, and general efforts. In Hartford alone it is expected, that the amount of the annual payment of eight or ten Temporary Scholarships will be annually raised for the Branch Society. The beneficiaries of that State are somewhat numerous, and so far as opportunity was afforded to ascertain their character and standing, they appear to be generally, men of promise to the Churches. It is worthy of notice, that less than half a century ago a pious indigent student at Yale College spent a vacation in attempting to raise funds for his own support; but nearly failed in the attempt, from the fact, that there was not at that time a spirit of benevolence in the community of that nature, and returned to the Institution disheartened. The contrast now is great. It is believed, that with little effort, enough could be raised in Connecticut to sustain one hundred beneficiaries should that portion of our Zion furnish so many. Thus the Lord hastens his work in the present day and soon a little one becomes a thousand. While in the State, I received information, that a legacy was left to our Society by Mr. Calvin Noyes of Sharon, deceased. I immediately went and saw the Executor, William M. Smith, Esq. who paid me thirteen hundred dollars, the principal part of the bequest, on the condition, that the Treasurer give him an indemnity or promise to refund the money should the Will of Mr. Noyes be ever set aside. It is not probable, that this will ever be the case. The precaution of Mr. Smith was wise on his part, and not at all injurious to the Society, let the issue be what it may. In doing this business I was forcibly impressed with the thought, that it would be much better for all concerned, if the benevolent and wealthy, who intend to impart of their abundance to the advancement of the cause of Christ, would do it

while they live. Were this to be done, the treasury of the Lord would be filled, and a large amount be invested in the Savings Bank of Heaven, the chartered condition of which is "Give and it shall be given to you, good measure, pressed down, and shaken together, and running over." Then the question would never be agitated after his decease, whether a benevolent donor was sane or insane in the disposition of his estate. He would also have the satisfaction of seeing, in his life-time, his property doing good in the cause of Christ.

During the quarter, the Lord has prospered the efforts, which have been made for the raising of funds. The state of the treasury is now better than it was at the close of the last quarter, though a larger number of beneficiaries will receive appropriations. While young men, of the requisite qualifications, have applied for assistance, the churches have been disposed to afford it. This is truly encouraging, and inspires the hope, that, could a suitable number of indigent, pious, devoted young persons be found, to be trained up for the ministry, to supply the destitute churches and pagan lands, they would be furnished with adequate means for obtaining an education. Let it never be said, that means cannot be procured for this great object, or that Christendom has not ability to send the gospel to the ends of the earth; when it is considered that the single campaign, in Russia, cost more than all which Christians have expended in charities for centuries, and more than enough to supply half the whole world with ambassadors of the cross. Pious parents are bound to consecrate their sons to God, and train them up by their prayers, instruction, and example for usefulness in the church. A suitable proportion of them, they should devote, as Hannah did Samuel, to the service of the sacred ministry; and as they come forth into life, they should persuade them, if they are pious, to engage in this holy and benevolent work. Our young men, too, of good natural talents, ardent piety, and good promise, should at once commence preparation for this consecrated calling. If they are able, they should educate themselves; if they are not, they should solicit aid at the hand of the American Education Society, established solely for the important and blessed purpose of granting assistance. And in such a case, it is honorable and praiseworthy to do it. Many of the most efficient heralds of the cross have been charity students. God has signally blessed them as instruments for good.

Mr. William L. Mather, who was mentioned in my last report, as having been appointed an Agent in New England, has been in the service of the Society nearly three months. His agency thus far seems to have been very acceptable and successful. He is now in Connecticut, where he will prosecute his agency for the present. An

account of his labors will be found in his Report.

Extracts from the Report of Mr. WILLIAM L. MATHER to the General Agent.

"I commenced my labors for the American Education Society on the 19th of October, in Franklin County, Massachusetts. I preached in Conway, Ashfield, Buckland, Charlemont, Heath, Greenfield, and Hawley. As the result of my labors, \$488 87 were subscribed, and \$377 24 were paid at the time. I have found but little difficulty in having the money paid down. Subscribers have almost uniformly preferred to pay at the time of subscribing. The subscriptions are all considered as annual. Agents have been appointed in each of the above towns. After completing my agency in Franklin County, at your request, I left on the 23d of November, for Hartford County, Connecticut, where I have since been laboring." Mr. Mather has preached on behalf of his agency in Wethersfield, East Hartford, Farmington, Avon, Canton, Windsor, Wintonbury, and Suffield. In little more than a month, he raised \$475 62. "Of the above sum," he says, "the whole was paid at the time. The same may be said with regard to the subscriptions in Hartford County, as of those in Franklin County, Massachusetts. They have uniformly been made with a preference of paying at the time. In most of these parishes Associations have been formed, and local Agents appointed to collect funds for future years. With regard to my reception in the places which I have mentioned, I feel a pleasure in stating, that, on the part of ministers, it has always been cordial; and on the part of the people, as I have called from house to house, I have seldom found a man disposed to object to the cause, but there has generally been manifested a readiness and cheerfulness to contribute. It is certainly much more agreeable to receive the thanks of contributors for calling upon them, than to be obliged to feel yourself frowned away from their dwellings; or to receive their contributions with the clearest evidence that they proceed from a disposition to get rid of an unwelcome visiter, rather than from a willing mind."

Society for educating pious young men for the ministry of the Protestant Episcopal Church.

The whole income of this Society during the year ending Oct. 19, 1831, was \$3,614 70. The expenditures were as follows:

In erecting the professor's house, . . .	\$1,950 00
Expenses of boarding establishment, . . .	714 00
Preparatory studies,	282 00
Professors' salaries,	950 00
Miscellanies,	15 93
Total,	\$3,911 93

The income was somewhat less than that which was received during the preceding year. A Classical Seminary, in connection with the Theological, will probably soon be established.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from October 1st, to December 31st, 1831.

DONATIONS.

Boston, from a lady, by Rev. A. Bullard	3 00
Bethel, Me. fr. a friend, avails of sheep	1 50
Canterbury, Conn. from ladies and gentlemen, by Rev. Dennis Platt, 57 78, 40 dollars of which is to constitute Rev. Mr. P. a L. M. of A. E. S.	57 78
Do. (Westminster Parish,) fr. ladies and gentlemen, by Mr. Platt	13 47—71 25
Chester, N. Y. fr. Ezra B. Smith, by Rev. John B. Shaw, West Granville	5 00
Farmington, N. H. fr. Hon. Nehemiah Eastman	2 00
Goshen, Conn. fr. ladies in that town	5 00
Keene, N. H. fr. a friend	1 00
Killingly, Conn. (West Parish,) fr. ladies and gentlemen, by Rev. Roswell Whitmore	34 43
Mansfield, Conn. fr. Rev. Anson S. Atwood	5 00
Norwich, Conn. fr. a praying circle of ladies, by Miss Julia A. Bolles, Sec'y	11 00
Northampton, N. H. fr. Rev. Jonathan French, a collection in his Society	19 25
Stratham, N. H. fr. Hon. Josiah Bartlett	5 00
“ “ “ Mrs. Hannah Bartlett	5 00—10 00
Salisbury, Conn. fr. Rev. Leonard E. Lathrop	45 00
Waynesborough, Geo. fr. Wm. Urquhart, by Henry Hill	23 50
Wethersfield, Conn. fr. a friend, by Rev. Caleb J. Tenny, D. D. received some time since, overlooked in publishing	100 00

REFUNDED BY FORMER BENEFICIARIES.

Amount loaned	80 00
“ “	209 50
Balance of am't loaned	12 00
“ “	36 00
Part “ “	30 00
“ “ “	23 80
“ “ “	10 00
“ “ “	45 50
“ “ “	38 00—484 80

LIFE SUBSCRIPTIONS.

John Dunlop, Esq. Edinburgh, Scotland	100 00
Rev. Cornelius B. Everest, Norwich, Conn. by Mr. O. E. Huntington, N. Y.	50 00—150 00

ANNUAL SUBSCRIPTIONS.

Henniker, N. H. fr. Hon. Joshua Darling, by J. C. Proctor	5 00
Norfolk, Conn. from Mrs. Sarah Battelle, by Henry Hill	5 00—10 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the following:	
Bumstead	60 00
Munroe	60 00
Homes	60 00
Tappan	60 00
One year's int. on bond for half am't of Martyn	30 00
Balance due on Banister	21 27
“ “ on 1st Dorchester	45 00
One year on balance due on Hubbard	30 00—366 27

LEGACIES.

Sharon, Ct. Calvin Noyes, by W. M. Smith, Esq. Ex'r, in part, through Rev. Wm. Cogswell, Gen. Ag.	1,300 00
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INCOME FROM FUNDS.

Interest on money loaned	329 26
Dividends on Bank Stock	147 50—476 76

AUXILIARY SOCIETIES.

Essex County.

Andover, fr. two children of Mrs. Wenzell	1 00
Bradford, (West) fr. an individual	1 00
Ipswich, fr. a lady, by Miss Mary Lyon	2 00
Newburyport and vicinity, Aux. Ed. Soc'y, by Fitzwilliam Rogers, Tr.	100 00
Salem, fr. Fem. Aux. Ed. Soc. bal. of 2d year's pay't for Union Temp. Schol. by Miss Anna Batchelder, Tr.	35 00
From do. a donation by do.	13 00

From a fem. praying circle, by Miss Ann R. Bray, Tr.	6 00
“ Abel L. Pierson and Charles Lawrence, Ex'rs of the will of Mr. John B. Lawrence, his legacy in part	250 00—304 00
West Newbury, fr. Dea. Josiah Parker, a contribution on Thanksgiving day	11 25—419 25

FRANKLIN COUNTY.

Received fr. the Tr. Gen. Asa Howland	284 92
“ fr. Mr. Wm. L. Mather, Agent	61 86
Buckland, fr. ladies in the Soc'y of Rev. Benj. F. Clark, bal. of his L. M. of the A. E. S.	7 31—354 09

HAMPSHIRE COUNTY.

Received from Hon. Lewis Strong, Tr. the following sums, viz.	
East Hampton, dona. fr. Rev. Mr. Williston	4 00
Enfield, fr. Ladies' Association	17 84
Contribution at monthly concert	23 41—41 25
Southampton, fr. Fem. Ed. Soc. by Miss Edwards	22 45
Collection received of Col. Edwards	21 43—43 88
Whiteley, fr. an individual, by J. White	1 00
Williamsburg, a coll. rec. of W. Pomroy	4 00
A donation by Rev. Mr. Lord	1 00
Fr. Ladies' Aux. Ed. Society, by Mrs. Desire Mayhew	55 25—60 25
Worthington, fr. Hon. Ezra Starkweather	3 00
One fifth of a contribution at ann. pub. meeting	29 14—182 52

MIDDLESEX COUNTY.

Framingham, fr. D. Esty, Tr. of Gent. Assoc. in the Soc'y of Rev. Geo. Trask, by E. P. Mackintire, Tr. of the Co. Society	21 50
Lincoln, fr. fem. praying circle, by Mrs. Lucy B. Demond, Tr.	5 50—27 00

NORFOLK COUNTY.

Braintree, fr. Fem. Aux. Ed. Soc. by Mrs. H. Storrs, Tr.	12 00
Weymouth, from Miss Maria Tirrell, on her death bed	8 00—20 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

Received fr. Dea. J. S. Adams, Tr. am't collected in the following towns, viz.	
Ashby 23 59	Pepperell 14 51
Bolton 1 00	Townsend 15 55
Dunstable 6 64	Westford 18 51
Groton 39 77	Cont. at an. meet. 12 14
Harvard 25 64	
96 64	61 01—157 65

Deduct expenses	13 56—144 09
Received also fr. Mr. Adams, towns not designated	36 51
Leominster, from Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	6 00—186 60

SOUTH MASSACHUSETTS.

Truro, fr. ladies, by Mrs. Joanna Marcy	3 75
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WORCESTER SOUTH.

Worcester, fr. Fem. Aux. Ed. Soc. 1st parish, by Miss Thankful S. Hersey, Tr.	15 00
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WORCESTER NORTH.

Fitchburg, fr. Mrs. Sarah S. Wood	22 89
Phillipston, fr. Fem. Char. Soc. by Miss Polly Sawyer, Tr.	12 55—35 44

RHODE ISLAND (STATE) AUX. ED. SOC.

Providence, fr. Ladies' Ed. Soc. by Mrs. Alice Clark, Treas. first pay't for the Waterman Temp. Schol. 75 00, 40 dollars of which is to constitute Rev. Thomas T. Waterman a L. M. of the A. E. S.	75 00
From Ladies' Union Aux. Ed. Soc'y, by Mrs. R. H. Ives, Tr. 87 15, 80 dollars of which is to const. Rev. Nathan B. Crocker, and Rev. James Wilson, L. M's of A. E. S.	87 15—162 15
The above received through Mr. Albert Peabody, Treasurer	\$4,430 56

Whole amount received for present use

PRINCIPAL OF SCHOLARSHIPS.

Brown Emerson, rec. fr. Caleb Warner, on acc.	178 36
Greene, rec'd fr. Mrs. L. Greene, Tr. of subscribers, on acc't	83 00
Saco and Biddeford, rec. fr. Lauriston Ward, Tr. of subscribers, on acc't	65 00
Worcester, rec'd fr. Joseph Adams	25 00
Rec'd fr. Mrs. Rebecca King, bal. of the Scholarship	9 63—34 63—360 99

Note.—There have been paid into the Treasury, since the 31st Dec. the following sums, particulars of which will be given in the next number of the Journal, viz.

From Exeter, N. H.	89 00; 15 27; 25 37—129 64
Cheshire, fr. Tr. Cheshire Co. Aux. Ed. Soc.	100 00
Also fr. a friend in N. Hampshire	211 87—441 51
From Andover, Ms.	84 00
" Haverhill, "	27 00
" Bradford, (West) Ms.	3 00
" Salem, Ms.	111 75
" Tr. of Hampshire Co. Aux. Ed. Soc.	288 00—513 75

\$955 26

MAINE BRANCH.

Interest on Payson Scholarship	60 00
" on Augusta "	42 00
" on John Bartlett "	16 81
Dividend on Portland Bank Stock	24 00—142 81

NEW HAMPSHIRE BRANCH.

Sullivan Co. Ed. Soc. by Dr. A. Boyd, Tr.	14 50
Merrimack Co. Aux. Ed. Soc. by S. Morrill, Tr. viz.	
Concord, from Fem. Aux. Ed. Society, by Miss Sarah Kimball, Tr.	1 50
Henniker, (South) from Fem. Aux. Ed. Soc.	17 00
Warner, fr. individuals	5 00—23 50—38 00
Amount received into the Treasury of the Parent Society, from towns within this Branch, \$37.25.	

Clothing received.

Goffstown, from a few ladies, by Rev. Henry Wood, 5 shirts, 4 collars, 3 shirtees, and 11 pr. socks.	
Henniker, from Fem. Aux. Ed. Society, by Miss Abigail Proctor, Tr. 15 3-4 yds. fullcd cloth.	
<i>Note.</i> —In the August number of the Register, 40 dollars was acknowledged from Keene, to constitute Rev. Z. S. Barstow a L. M. of the A. E. S. The designation has since been altered to L. M. of the N. H. Branch, 30 dollars; and a donation of 10 dollars.	

CONNECTICUT BRANCH.

Aron, a contribution, by Mr. Wm. L. Mather, Agent	9 43
Canton, a cont. from sund. individuals, by do.	62 35
Cornwall, (South) from Fem. Aux. Ed. Soc. by Mrs. Electa Goodyear, Sec'y	5 00
Cornwall, (South Part) from a Fem. Assoc. by Mrs. Sarah Swift, Sec'y and Tr.	3 00
East Hartford, from gent. and ladies, by Mr. Mather	45 22
Franklin, from Rev. Dr. Nott, in part to const. him a L. M. of the Conn. Br. by Darius Mead	15 00
Interest on temporary loan	3 37
One year's interest on permanent loan	90 00—108 37
Farmington, fr. gent. and lad. by Mr. Mather	75 38
Hartford, dona. from sundry gent.	168 55
Do. from do.	75 00
From the Fem. Ed. Soc. by Miss A. E. Langdon	145 54
Collins Temp. Schol. first payment, by Dea. A. M. Collins	75 00
Everts Temp. Schol. first pay't, in part, by three gentlemen	45 00
Asylum Temp. Schol. first pay't, in part, by gent. of the American Asylum	65 00—574 09
Middletown, dona. fr. Henry S. Ward	15 00
First Parish Temp. Schol. first payment, by Dea. R. Rand	79 50
Crane Temp. Schol. first pay't, in part, fr. ladies, by Mrs. S. Southmayd	70 50
From three children	22—165 22
Norwalk, fr. Fairfield Co. Ed. Soc. by George St. John	175 41
Simsbury, donation from Rev. A. McLean, by Mr. Mather	5 00
West Hartford, fr. the Fem. Cent Society, by Mrs. E. Deming, Tr.	11 00
Windoor, contribution from sundry individuals, by Mr. Mather	25 50
Wintonbury, do. from do. by do.	66 65—
	\$1,331 62
Amount received into the Treasury of the Par. Soc'y, from towns within this Br. \$176 68.	

Scholarship Fund.

Lavenham Scholarship, bal. of the Schol. by J. R. Woodbridge	300 00
Hawes Scholarship, bal. by sund. gentlemen	49 20
Yale College " rec'd from sund. gentlemen	211 00
Henry Stillman Schol. fr. Dea. T. Stillman	75 00
From Mr. W. L. Mather, Agent	89 00—164 00—724 20

Clothing.

Burlington, 5 yards fullcd cloth, from Mrs. Z. Frisbie, valued at	6 00
Cornwall, (South Part) a bundle from a Fem. Assoc. by Mrs. Sarah Swift, Sec'y and Tr. valued at	9 34
Cornwall, (South) a bundle of clothing from the Fem. Aux. Ed. Soc'y, by Mrs. Electa Goodyear, Sec'y, valued at	4 75—20 09

PRESBYTERIAN EDUCATION SOCIETY.

Canonsburg, Pa. Scholarship of Jefferson college, by Dr. Brown	36 00
Carlisle, Pa. Scho. by Wm. Graydon, Esq.	65 67
East Hampton, L. I. fr. Fem. Ed. Society	4 25
Fresh Pond, fr. a Benev. Society, by Rev. Mr. White	3 00
Hunterdon, Pa. fr. the Presbyterian church	19 00
Hunter, rec'd by Rev. Mr. Durly	15 00
Newark, N. J. fr. Hon. T. Frelinghuysen	75 00
New York, Allen st. ch. Schol. by Mr. Delano, Treas.	461 36
Brick ch. Schol. half yearly subscription, by Dr. A. W. Ives	37 50
Do. by Mr. F. Howe, his subscription	100 00
Do. of J. D. Holbrook, bal. of this year's subscription	37 50
Do. by Miss E. Ivers	75 00
Do. of Horace Holden, Esq.	37 50—287 50
Bowery ch. Schol. by Dr. McArthur, Tr.	37 75
Cedar st. ch. Schol. of Caleb O. Halsted, his subscription	75 00
Do. fr. the late Col. Varick	200 00
Do. of W. M. Halsted, Esq. his own subscription, 4th year	150 00
Do. of Mr. J. W. Leavitt, his own subscription, 4th year	75 00—500 00
Central Pres. ch. Schol. quarterly pay't for 12 Scholarships	225 00
Laight st. ch. Schol. by Mrs. Darling, Tr. of Fem. Association	150 00
Do. fr. Executors of the will of Mrs. A. Falconer, 4th year	75 00—225 00
Rutgers st. ch. Schol. of Mrs. L. Mead 3d, 4th, and 5th years	15 00
Do. by T. S. Williams, Tr.	62 50—77 50—1814 11
Philadelphia, Pa. Schol. by Rev. E. Cornelius	100 00
Scotchtown, from Aux. Ed. Soc.	60 00
Western Ed. Soc. rec'd fr. James S. Seymour, Tr.	700 00
	\$2,892 03

INDIANA EDUCATION SOCIETY.

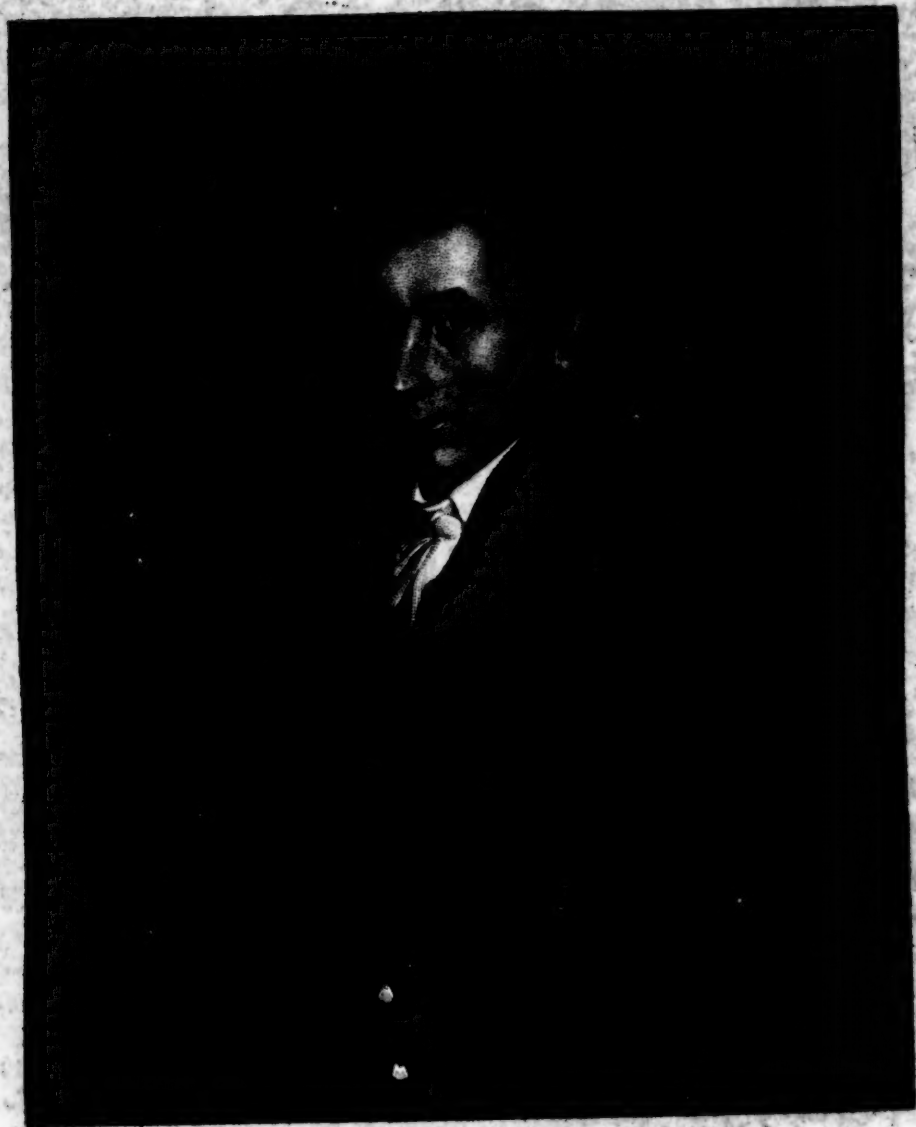
Received from sundry individuals, viz.			
Dr. B. Bradley	1 00	" S. G. Lowry	1 00
Rev. J. A. Carnahan	1 00	" Isaac Reed	25
Mrs. Mary Dunn	5 00	" M. A. Remley	50
Williamson Dunn	5 00	" James Thompson	1 00
Mr. Samuel Dodds	1 00	" Moses H. Wilder	50
Mr. J. Forcey	1 00	" A. S. Wells	50
Rev. B. R. Hall	1 00		
" E. Kingsbury	1 00—		16 00
Clothing from Jefferson County			4 00
Donation " do.			1 25
			\$25 00

SUMMARY.

	Present Use.	Sch. Fund.	Whole amo.
Parent Society	4,430 56	360 99	4,791 55
Maine Branch	142 81		142 81
N. Hampshire do.	38 00		38 00
Connecticut do.	1,331 62	724 20	2,055 82
Indiana do.	25 00		25 00
Pres. Ed. Society	2,892 03		2,892 03
	\$8,860 02	\$1,085 19	\$9,945 21

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending December 31, 1831.

Boston, from Mrs. Christiana Baker, 6 shirts, 6 prs. socks, 6 pocket handkerchiefs.	
Braintree, fr. Miss Eunice Hayward, Tr. of the Graham Society, 10 shirts, 2 prs. drawers, 6 prs. socks, 1 silk hdkf. valued at \$8 75. From Mrs. Harriet Storrs, Tr. of the Fem. Aux. Ed. Society, 4 flannel waistcoats, 4 shirts, 3 pillow-cases, 10 cravats, 2 hdkfs., 3 prs. socks, valued at \$11 51.	
Holliston, fr. Mr. Charles Marsh, a coat valued at \$10 00.	
Newton, fr. the East Parish Friendly Society, by Mr. William Jackson, 24 fine shirts, 6 collars, valued at \$26 00.	
Phillipston, fr. Miss Polly Sawyer, Tr. of the Fem. Char. Soc. 1 neck hdkf.	
New Ipswich, N. H. Mrs. Lydia C. Safford, Tr. of Fem. Reading and Char. Soc. 6 quilts, 1 sheet, 1 pr. pillow-cases, 7 shirts, 2 collars, 11 prs. socks, 3 towels, valued at \$21 54.	
Sturbridge, fr. Mrs. Mary H. Dutton, Tr. of Fem. Char. Soc. 20 yds. flannel, 3 prs. woollen socks.	
Worcester, fr. Miss T. H. Hersey, Tr. of the Fem. Ed. Soc. of the 1st church, 6 shirts, 2 cravats, 2 prs. socks, 1 napkin.	



Genl. Coverts.

Engraved by H. Longacre from an Original Portrait by S.F.B. Moran.

Painted in 1817